NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment-----Without Compromise.

VOLUME V.---NO. 2. NEW-YORK, THURSDAY, JUNE 13, 1844. WHOLE NUMBER 210.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY.
At 142, Nassau Street, New-York.

Sydney Howard Gay,
Maria Weston Chapman, } **Editors.**
Edmund Quincy,

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to SYDNEY HOWARD GAY.

Donations to the Treasury of the American Anti-Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. GAY, Assistant Treasurer, at New-York.

TERMS.—$2 00 a year, in advance; $2 50 if not paid within six months.

☞ $10 00, in advance, will pay for SIX copies, for one year, sent to one address.

☞ TWENTY copies, or more, will be sent to one address, at $1 50 each.

☞ Subscribers can remit money without expense by observing the following rule of the Post-Office Department: "A postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself."

H. M. HENRY, PRINTER.

Pro-Slavery.

From the Watchman of the Valley.

RELIGIOUS CANT.

QUESTION.—Is Slavery, in the present moral and political condition of the world, an unavoidable evil?

I approach now the subject of African slavery, having gradually opened for myself a way to it, in what was advanced in the first number of these essays. It is a subject which I would hardly be willing to venture on in a hasty and abrupt manner, so extreme is the sensitiveness which appears to exist in the public mind in regard to it. But I flatter myself, that now, having a tolerable foundation to stand on, I may venture forward with confidence. I do not imagine that the principles which I have laid down as the basis of my argument will be once called into question.

All our fellow-creatures who are in distress, whether of a temporal or spiritual nature, deserve our sympathy, and just in proportion to the degree of distress or affliction they are in. A portion of our sympathy, then, it is granted, is due to those Africans in this country, who are in a state of bondage. But why it is that there *seems* to be no place for the exercise of a holy charity in so many pious Christian hearts, except for these enslaved Africans, is, to our mind, a paradox, not very easily explained. Do they not know that the brethren of these same Africans, who yet inhabit their own country, are far more miserably degraded and enslaved, than that handfull of them, who have been brought to our shores? But to whom are they enslaved? To sin! to Satan! yea, to one another! Their own lawful kings can sell them—body and soul! Nay, fathers and mothers, (horrible dictu!) can sell their own children! Have they no tears, no sympathy for them? Are they not on fire with zeal to carry them the Gospel—to teach them a better way—to teach them to regard the ties of natural affection, at least, and to know the God that made them? And are they not ready to congratulate those of them who have been rescued from such a state of immoral degradation, even though it may have been by the hand of KIDNAPPERS, and have been brought to a land, where some light of truth and science shines; where, if they must be sold, it is, at least by strangers, who know something of the feelings of humanity, and not their own relations; where they have been elevated *a hundred fold*, in the scale of rational existence, and thousands of them have been brought to rejoice in God's redeeming mercy? No! they have no such sympathy—no such self-denying, and missionary zeal for poor, benighted, degraded, suffering Africa—land of shadows, and of death. They have only a sickly and morbid sympathy for a FEW, perhaps the twentieth part of her children, who have been civilized, Christianized, and enlightened; while, for the remaining nineteen-twentieths, who are groaning under the iron lash of Satan himself, which forces the blood, not so much from their bodies, as their undying spirits, *they* seem to have no tears of compassion.

Domestic slavery, whether morally right or wrong, is an ancient institution. It has existed in all countries; and we find traces of it all through the Bible. Abraham, the FATHER of the FAITHFUL, the first of the patriarchs, and with whom the covenant was established, owned, probably, not less than a thousand slaves. Very few, if any, of our slaveholders, are so rich, in this respect, as Abraham was.

The origin of domestic slavery is easily explained. I have already assigned the existence of SIN, as the general cause of ALL SLAVERY. Men being entirely depraved in their moral nature, are disposed to be lazy, pestilent, and thievish. But laziness and vice will bring any people to poverty, while those who are possessed of cunning and avarice, would soon grow rich. And hence, great inequalities would soon arise in society. Many would be lazy, idle, and poor; others would be rich, and continually exposed to be plundered by the pestilent and lazy portion of society. The State would find it necessary to make laws, in this condition of things, for the preservation of good order. In the execution of these laws, many culprits would be detected, and taken into custody. These, to be prevented from further trouble and annoyance, must be put to death, or kept in durance at the expense of the State. The State, instead of keeping the charge of them itself, would adopt the expedient of selling them, as slaves, to the highest bidder, at the same time enacting laws, with the severest penalties, to compel obedience to their new masters.

Such, doubtless, may have been one of the immediate causes of slavery. We may likewise suppose that many reduced to poverty by misfortune, and idleness, and involved in debt, may have sold themselves and families.

From the Havana Correspondent of the New-York Herald.

As regards the revolutionary movements, some arrests are still made, but as I said before, none have been executed, though a large number are in prison and being tried. It is somewhat singular, that *abolitionists*—men, professing Christianity, should take such a strange way of practicing it, by encouraging the slaves to rise against their owners, and endeavor to achieve their freedom by the most infernal means ever resorted to; murder, arson, poison, rape, &c. &c. being among the measures recommended. As an American of the northern States, I am opposed to slavery in any shape, but I cannot help expressing my surprise, that any man or body of men could have the arrogance to intrude themselves in a country with whose laws, manners, and language, they are totally unacquainted, and endeavor to teach their visionary speculations to a horde of animals; for the negro, when he arrives here, is, in his uncivilized state, but in one degree, (the power of speech,) removed from the brute. I would recommend to those gentlemen to reserve their sympathies for those nearer home and more deserving of it, and leave the negro and his three meals, and seven or eight hours work a day, and who laughs at what he can't comprehend, and who, in case they should ever succeed, would make their benefactors their first victims. I cannot comprehend such maudlin sympathies. Whoever wishes to understand the exact position of a slave on the Island of Cuba, his rights, privileges, &c. can satisfy themselves in that respect, at any time, by a persual of the book called "El Bando del Buen Gorierno," wherein the relative position of master and slave is explicity defined, and any person open to conviction, will be convinced that all those tales of horrible cruelties, shocking barbarities, affecting history, &c. &c. are the productions of an illiterate set of pedlars, of the Joe Smith and Brother Miller school.

In making these observations, I am not led by any prejudices, sympathies, nor any sectional national feeling. As a "citizen of the world," I endeavor to view everything that may come before me in a cool ane dispassionate manner, "nothing exaggerate, or aught set down in malice." * * *

Selections.

From the Free Labor Advocate.

THE VALUE OF THE UNION IN INDIANA—IMPORTANT MEETING.

WESTFIELD, May 6th, 1844.

Pursuant to previous notice the citizens of this place and vicinity, met at the Methodist meeting-house, in consequence of Singleton Vaughn, and others from the State of Missouri, having made an attack on the house of a colored family for the purpose of carrying them into slavery.

On motion of M. C. White, the meeting was called to order, and Asa Bales was appointed chairman for the day, and Israel Haines was chosen secretary. Wherefore, the President, in a brief manner, stated the object of the meeting.

On motion of M. C. White: Owen Williams, Robert Tomlinson, George H. Dyer, Nathan Parker, and Aaron Lindly, were appointed a committee to prepare business for the meeting.

The committee retired a short time, and produced the following preamble and Constitution, which were unanimously adopted, with the exception of one vote against Article 5th, and sixty-five persons attached their names thereto, and the sum of $41 60 was subscribed with the addition of five head of cattle, and one side of leather:

Whereas, certain characters from the State of Missouri, with five citizens of this State and county, having obtained a writ from the clerk of the Hamilton County Circuit Court, allowing them to seize upon a colored man named John Rodes, and his family, for the purpose of carrying them into slavery. And whereas, the said characters did attack the house of the said John Rodes, on the 20th of 4th month, sometime before day; breaking down the door, tearing down the chimney, and injuring the person of the said John Rodes without being able to take them, before certain citizens arrived on the ground, after which the claimants of the colored family ceased to use violence for the purpose of taking them; but insisted on the friends of equal rights to go with them to Strawtown for the purpose of proving their rights to the colored family, but without success; and although the friends of humanity used no efforts to prevent the execution of their fiendish deeds, other than moral influence, yet they did not take them; and whereas efforts were made to bring to justice, those relentless tyrants, thereby incurring considerable expense; and whereas Singleton Vaughn, the claimant from Missouri, has brought suit against sundry of the friends of humanity and equal rights, and probably, will sue others, thereby subjecting not only to much inconvenience, but to considerable pecuniary sacrifice; and whereas, we believe it right that the friends of the cause of universal freedom should unite for the purpose of aiding each other in such way as may be deemed necessary for defending the suits already commenced, and such as may be hereafter; and in endeavoring to procure the freedom of said family; and the more fully to effect this, we form ourselves into an association, to be governed by the following Constitution:

ARTICLE 1st. This association shall be called the John Rodes Association.

2d. The object of this association shall be to aid the friends of humanity and equal rights in their efforts in the cause in which they are engaged, to defend themselves against the arbitrary and tyrannical measures of the oppressors, and their efforts to secure the freedom of John Rodes, his wife and their three small children, claimed by them as slaves.

3d. The officers of this association shall be a President, Vice-President, Secretary, and Treasurer, whose duties shall be such as are commonly assigned to such officers.

4th. There shall be a committee of five persons chosen, who, with the above officers, shall constitute an executive committee, whose business it shall be to attend to the various wants and emergencies of the association, to call meetings, and make reports as often as necessary; to call meetings in the various neighborhoods; solicit subscriptions, and correspond with persons and associations on the subject.

5th. Any person may become a member of this association who subscribes to this constitution, and voluntarily contributes to its funds.

6th. The officers of the association shall be chosen annually so long as it is necessary to keep up the association, or until the John Rodes difficulty shall be settled.

On motion, a committee was appointed to bring forward the names of suitable persons for officers of the association.

The committee in a short time made the following report, which was adopted, viz: for President, Abel Gibson; Vice-President, Israel Haines; D. D. Lightner, Secretary, and Asa Bales, Treasurer; committee, D. M. Anthony, Judah Roberts, M. C. White, Anderson Scot, and Elijah Wreen. On motion, it was resolved that the proceedings of this meeting be forwarded to the editor of the F. L. A. and A. S. C for publication.

On motion, adjourned to meet at Greensboro, sometime during the State Anti-Slavery Convention in the 6th month next.

ASA BALES, President.

ISRAEL HAINES, Secretary.

THE SUGAR QUESTION.

For many of our readers who have had no opportunity of seeing anything upon this subject, the following, from the Glasgow Argus, will possess great interest:

—

GLASGOW EMANCIPATION SOCIETY.

Memorial to the Right Honorable, the Earl of Aberdeen, her Majesty's Secretary of State, for the Foreign Department, and to the other Members of her Majesty's Government.

The Committee of the Glasgow Emancipation Society, perceiving that the various topics connected with Sugar—the introduction or exclusion of foreign, or of slave-grown sugar, on differential or equal duties, the policy of these measures, and the effect they may have upon Slavery or the Slave-Trade—at present very much occupy the attention of the parties interested, of the legislature, and of the government, and also, it may be presumed, of the foreign States affected by these measures; and, encouraged by the favorable reception of their former memorial, and the hope that the measure to which they now beg leave to direct your lordship's attention may be found adapted to the present juncture, humbly present to your Lordship the following Memorial:—

Showing—That, whereas, the British government and people have, for many years, by a course of policy, too unequivocal to be misunderstood, or questioned, exhibited a strong aversion to slavery and the slave-trade, and a manifest desire, at the expense of costly sacrifices, not only to abolish them herself, but to use every practicable means to prevail upon other powers to adopt a like policy.

And, whereas, she has most distinctly evinced her sincerity, by having ceased from these iniquities, which are still practised by other States with whom she has commercial intercourse, and which are the source of great evils, even now inflicted upon mankind, but especially upon the natives of Africa.

And, whereas, it is held by a very large and influential portion of the British people, that, to cultivate with foreign States a friendly intercourse, by a commercial interchange of produce and manufactures, upon the most liberal and equal terms, is a policy beneficial to ourselves and to those States; (and in this policy your Memorialists acquiesce, provided they are not thereby made instrumental in extending the evils of slavery and the slave-trade, the abolition of which, this nation is pledged to promote by every practicable means).

And, believing that her majesty's government participates in these feelings, and that we have discovered a principle by which that intercourse may be cultivated with those foreign powers who desire it, not only on safe moral grounds, but so that, in proportion as it is cultivated and extended—even with the Brazils and Cuba—and in proportion as we import their produce on this principle, so will slavery be diminished, and gradually abolished, and, consequently, the slave-trade.

Your memorialists would, therefore, humbly, but strongly and earnestly, recommend to your lordship, and to the other members of her Majesty's Government, to examine and adopt this principle, and to urge it upon these foreign powers, unless it is found to be objectionable.

It is simply that those Brazilian or Cuban planters—whether they amount to five, twenty, fifty, one hundred, or more, who are desirous that their sugars, &c. shall be admitted into the British market on the same terms as British free-labor sugar—will notify to the British government that such is their wish, and also the names of their plantations, their extent, with the number and description of the slaves on each, and their sugars will be admitted forthwith, provided they agree to cultivate their plantations and raise their sugars by free-labor—that, is, by wages, and not by the whip, or any other coercive system. And in order that satisfactory proof may be obtained, that their sugars, &c. are raised by free-labor, as the British sugars are, there shall be British officials appointed and permitted to reside on each plantation as inspectors, to see that these plantations are so cultivated. And it shall be the duty of these inspectors so to brand the sugar casks or packages, and otherwise so to certify that these sugars, the produce of these plantations, were cultivated by free-labor, as above described.

Thus, by offering these terms, a test is also established, by which it may be discovered whether the Brazilian and Cuban planters are, or are not firmly attached to slavery, and, of course, whether or not they are persons in whose favor the British people would be justified to relax their principles, so as to admit their slave-grown produce, as is proposed by a certain party, in the hope that they may afterwards abandon slavery and the slave-trade.

Were five, ten, or twenty planters, in a circuit of fifty, a hundred, or two hundred miles, to agree to these terms, the system of free labor will soon extend—for, from its own nature, it cannot safely retrograde—until, in a very short time, it will include all within reach of the infection; and the privileged terms operating as a bonus, slavery will be quietly and almost imperceptibly abolished, and, as a consequence, the slave-trade. The sugars of Brazil and Cuba may thus be gradually introduced into the British market, on the same terms as British sugars; until, by adopting the wages system, the planters of these countries become entitled to this privilege, and slavery and the slave-trade thereby become extinct At the same time, the British people will be enjoying cheaper sugar, in a ratio increasing according to the quantity thus admitted, as free labor increases, until all is admitted, and at the trifling expense to the British, of keeping inspectors in these places for a few years on the plantations, where the terms are agreed to, and complied with.

It may also be expected, that in proportion as this system of free labor extends, so will the demand for slaves be diminished, and the amount expended on armed preventive squadrons, &c. &c. may be proportionably lessened.

There seems no reason to doubt that, if from the insecurity of life and property connected with the slave system, or from any other cause, only a few were induced to try this scheme, the number would rapidly increase; and if only in a few years they came to amount to one-third, or even to one-fourth of the planters, that the rest would have to fall into it almost at once, for the slaves still retained in slavery will naturally be clamorous to be put on the same footing with those receiving wages. The same system may also be proposed to the cotton planters of America.

This measure, it appears to us, may be submitted to the respective Governments, or to the planters in each place, without any reference to their governments; or to planters and Governments simultaneously, as to your Lordships may appear proper.

Signed by order, and on behalf of the Committee of the Glasgow Emancipation Society,

JOHN MURRAY, } *Secretaries.*
WILLIAM SMEAL, }

Glasgow, 25th March, 1844.

—

REPLY TO LORD ABERDEEN.

FOREIGN OFFICE, April 11, 1844.

Sir:—I am directed by the Earl of Aberdeen to acknowledge the receipt of your letters of the 18th and 25th ultimo, respecting a plan for admitting into the United Kingdom, on the same terms as sugar produced in British colonies, sugar produced in Cuba and Brazil by free labor.

I am to return you his Lordship's thanks for these communications, and to inform you that copies of them, and the memorial inclosed in the latter of them, have been laid before the lords of the committee of privy council for trade. I am, Sir, your most obedient, humble servant

CANNING.

To John Murray, Esq. Secretary to the Glasgow Emancipation Society, Bowling Bay, Glasgow.

—

LETTERS FROM THOMAS CLARKSON, Esq.

PLAYFORD HALL, April 3d, 1844.

Dear Sir:—I am so surrounded with letters, though my friends do not know how my infirmities disable me from answering them, that I have time only to give a short answer to each. I do approve most heartily of the scheme which you have pointed out, and indeed which we ourselves have long thought of. I hope our friends in the country (while we shall not forget it at home) will digest some plan for carrying it into execution—for example, the plan would be too expensive for our government, to follow it up in the manner you suggest; that is, to pay an Englishman to reside upon every estate in Cuba, and elsewhere, Brazil, &c. Consider the vast number of slave estates—some thousands—and no one English superintendent could have less for his living, board, &c. than £100 a-year. Add to which leave must be first obtained for these superintendents to be permitted to reside there, &c. Do turn this matter over in your own mind. I know that you have a head equal to the task. With my best wishes for your health and happiness, I am, my dear friend, with great regard, yours, very sincerely,

THOMAS CLARKSON.

Mr. John Murray, Bowling Bay, Glasgow.

APRIL 4, 1844.

My Dear Friend:—I wrote to you yesterday, and stated, that in promoting your plan relative to persons to be resident at Cuba, in Brazil, &c. our government would shrink, probably, at maintaining there a resident upon *each* estate, and I advised you to review your own plan, and to see whether a less expensive system might not be devised; and taking your plan into consideration to-day, I find that an inspector is not necessary for every and each estate. Any *one* inspector might effectually supervise ten or twelve contiguous estates. There are three seasons only to be watched—the planting season—the crop season—the boiling, or making of sugar season. One man may easily visit ten or twelve estates in the planting season; he might see there whether the whip was used, and know whether wages were paid. In crop season, he might see again what was the method of working on the same estates—whether by voluntary or forced labor. So in the practice of making sugar, he might see whether they worked by night or by day—whether by their own good will, or by force.

Now, first, you have a head fully competent to form a plan, and secondly, you have a knowledge—practical knowledge—of the agriculture and management of sugar estates, and this will give you a wonderful help in forming a plan so as to meet objections.

Be therefore so good as to devise some plan, by which the fewest inspectors could superintend the greatest number of contiguous estates. I will then look at it, and send it to our committee in London to examine it, and improve upon it if they can; but I am too much worn out to undertake to answer your letter myself.

I do not know that the plan will ever be brought to bear, but much will depend on its practicability and easy working. Yours, truly and sincerely,

THOMAS CLARKSON.

Mr. John Murray, Bowling Bay, Glasgow.

—

EXTRACTS OF LETTERS FROM JOSEPH STURGE.

BIRMINGHAM, 4th Month, 1st, 1844.

My Dear Friend:—I am obliged by thine, with copy of memorial, which I hope will be useful. Excuse haste. Very sincerely and respectfully,

JOSEPH STURGE.

John Murray, Bowling Bay, Glasgow.

BIRMINGHAM, 4th Month, 8th, 1844.

My Dear Friend:—I am obliged by thine of the 6th, and as I hope there will be a meeting of the committee on sixth day next, which, if held, I mean to go to London to attend; I will endeavor to see that thy suggestions are brought properly under consideration. I think the moral effect of our government adopting your suggestions, would be great.

Very sincerely and respectfully thy friend,

JOSEPH STURGE.

John Murray, Bowling Bay, Glasgow.

—

LETTER FROM JAMES HAUGHTON, Esq.

34, ECCLES STREET, DUBLIN, }
6th April, 1844. }

Dear Friend:—I was much pleased with the paper signed by you and John Murray, on the subject of Brazilian produce, which I saw in the Anti-Slavery Reporter. If the plan you propose could be carried into effect, it would exhibit the moral feeling of England in a striking light, and must, I think, be productive of much good. Yours, sincerely,

JAMES HAUGHTON.

William Smeal, Esq.

[The writer is a highly respected member of the Dublin Anti-Slavery Committee.—W. S.]

—

PETITION.

To the Honorable, the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled. The Petition of the Committee of the Glasgow Emancipation Society,

HUMBLY SHOWETH,

That your petitioners, understanding that the present treaty with the Brazilian government terminates in a few months, and that that Government, and the British government, are at present negotiating a new treaty, in which there probably will be stipulations which may greatly affect Slavery, and the Slave-Trade, as at present upheld by the Government of Brazil; and believing that some alterations are about to be made in the sugar duties, which may also affect the state of Slavery, and the Slave-Trade, in the island of Cuba and elsewhere, and feeling deeply interested in whatever may affect the question of Slavery, and the Slave-Trade in general, respectfully entreat your Honorable House to consent to no measure which may tend, even for a time, to increase the evils, or extend the duration of the Slave-trade, and Slavery, wheresoever upheld; but, now that Great Britain has happily abolished them herself, beseech your Honorable House to do everything in your power to promote every measure which may lead to their abolition, by those foreign powers who still uphold both, or either of them.

Your petitioners, in particular, would beg leave to draw the attention of your Honorable House to a memorial lately presented by the Committee of this Society to the Right Honorable, the Earl of Aberdeen, her Majesty's Minister for Foreign Affairs, and the other members of her Majesty's Government—a copy of which, with his Lordship's reply, is appended—containing suggestions of a plan for promoting the abolition of Slavery in the Brazilian Empire, the Island of Cuba, the slave States of America, or wherever it exists, and consequently the Slave-trade, and thus remove the objection to the admission of their produce to this country—that it is raised by slaves.

And your petitioners, believing as they do that this measure at once offers to the *Brazilian planters* and their Government, a simple, easy, safe, gradual—but yet it may be speedy—and quiet method of converting their slaves into free laborers, and the insecurity of life and property, and constant dread of turbulence and insurrection, arising from being surrounded by an enslaved population, into the quietude and security of a free community, whose interests are united in the promotion of peace and good order, by merely exchanging the system of exacting labor under the whip, or coercion of any kind, for that of labor performed for wages or other remuneration—such as the Metairie system, which is found to work well in Trinidad and Guiana—and under the inducement too of the admission of all their future produce into the British market, at the same rate of duty as British free labor produce;—and by an increase of the quantity of free labor sugar thus brought into this market from Brazil and other countries, it offers to the *British people*, a reduction in the price of sugar, in proportion to the quantity raised by the free labor system, and also, in the same proportion, a reduction in the expense annually entailed upon them at present by the hitherto unsuccessful attempts to abolish the slave-trade by armed cruisers, disregarded treaties, and Mixed Commission Courts, &c.; and to both countries the further advantage of an increased interchange at once with each other, in proportion to the quantity of foreign produce so admitted upon this free trade and free labor principle, and at the small cost to this country of maintaining in Brazil, Cuba, and those other places, where this scheme may be adopted by their respective governments, or by any portion of their planters, a number of inspectors sufficient to attend to the faithful execution of the terms entered into either by Governments or individual planters.

And your petitioners, partaking of the self-complacency natural to Britons on contemplating the high moral attitude generally yielded to this country, even by intelligent foreigners, arising from the part she has taken, and the example she has shown in the abolition of Slavery and the Slave-trade,—and desirous that she should still continue to maintain and deserve such a character, and to exhibit such example even by her commercial regulations with foreigners, over whom she has no legislative influence, but fearful lest the charge of selfishness laid against her Government in some quarters, and based on her fiscal regulations, may be too well founded—Therefore entreat your Honorable House, if it shall appear to them that the plan referred to is calculated to promote the intended purpose, viz. the abolition of slavery and the slave-trade in foreign States by fiscal regulations based upon "moral and pacific principles," and also a free trade in the produce raised by free and remunerated labor, and, although it may interfere somewhat with the interests of individuals even in high places in the country—that your Honorable House will use every constitutional means in their power to prevail upon her Majesty's Government, in their negotiations with the Brazilian government, to urge upon their acceptance and adoption this, or some such measure, for the abolition of slavery, and, consequently, of the slave-trade and the introduction of free labor and a free trade on the principles of equal duties; and, if the Brazilian Government will not accede to any such terms as a government, that they will at least consent to remain neutral on the question, and permit the Brazilian planters to adopt or reject the measure as they may individually see fit; and that they will permit the proposed inspectors to reside in Brazil in situations suitable for the performance of their duties, under such regulations as may be agreed on between the high contracting parties.

And your petitioners also pray, that your Honorable House will take means to prevail upon her Majesty's government to make the same offer to the Government of Cuba and of the United States, and to all other slaveholding governments;—and your petitioners pray your Honorable House henceforth to admit, on the same terms, as cotton the produce of British possessions, all cotton, the produce of non-slaveholding countries, or of free labor in slave countries, and to encourage the extension of such cultivation by every judicious means; and further, that your Honorable House will reduce the duty on all sugar, admitted on the above principle, for consumption into this country, believing, as your petitioners do, that there may be a considerable reduction of duty, not only without injuriously affecting the revenue, but the reverse, for there would be an increased consumption of sugar, and an increase of British trade in return.

Finally, your petitioners pray your Honorable House seriously to consider the above measure, and although to it, as to every human scheme, may cling some imperfection, yet if, by the introduction of such improvements as may occur in practice, it may be fitted to promote the great object intended, the abolition of Slavery and the Slave-Trade in foreign States, by fiscal regulations, founded not upon party, or national politics or interests, but upon high moral principle, that your Honorable House will, constitutionally, recommend her majesty's government to adopt a measure, calculated to sustain the high moral character attained by the nation on this question, even by adding, if necessary, the sacrifice of such individual interests as may stand in the way, to those vast sacrifices she has already made.

And your petitioners will ever pray.

Communications.

AN APPEAL.

To Abolitionists who approve of the "Letter to the Commissioners of the Free Church of Scotland," and who do not abstain from the use of slave products.

DEAR BRETHREN:—Our transatlantic brethren, who have visited us for the purpose of soliciting funds for the Free Church of Scotland, the members of which, we believe, sympathize with us in our opposition to the entire system of American slavery, have been very consistently and earnestly entreated to keep their hands pure from the gains of oppression. For the honor of religion, and for the sake of your brethren in bonds, you sanction this faithful entreaty. Alas! brethren, how reluctant we are to benefit ourselves by a faithful application to our own conduct, of the principles which we clearly perceive to be condemnatory of the conduct of others.

"We must say, respected brethren, in Christian fidelity, that your present position strikes us as singular and unfortunate." "What!" object to your brethren receiving the *money* of the oppressor, while you are receiving his *goods!* Object to their receiving the very money which you yourselves have voluntarily paid to the slaveholder, through the hands of his agents, for the fruits of unrequited toil, which you believe to be stolen goods! If you may receive these goods for the benefit of your bodies, why may not the Commissioners receive the money you have paid for them for the benefit of the soul? Is it consistent for you to complain of them for "now actually laboring that their honorable poverty may become less, by contributions which are the price of slaves and souls of men," while you are also laboring that your poverty may become less by purchasing the cheaper articles, which are "the price of your own brethren for whom Christ died?" If he who receives the "*impious gold*" cannot escape the "wo (of) him that coveteth an evil covetousness to his house," how can they escape, who receive the "*impious*" *cotton and sugar?* Are the latter any purer from the blood of the slave than the former? If "the Moloch of the South stands ready to pay" the Commissioners, for their "*virtual*" sanction of his atrocities, does he not stand as ready to pay you for the same service, if not in hospitalities, in mockeries of your protestations against him, for your being the actual partakers of his evil deeds? Does he not plainly see that you, and other consumers of his fruits of robbery, are his most efficient supporters, by furnishing the profit which sustains and strengthens every link of that infernal chain with which he binds the bodies and the souls of his unhappy victims? Is it possible that you will continue thus to "make common cause" with a system of iniquity which fills you "with disgust and abhorrence?" Will you thus continue to "clasp hands with its defenders, and (purchase) their blood-stained offerings?" If the slaveholder "can number (*you*) among his allies, he may well think his victory complete."

"It is possible that you may alledge, in the language of *the American Board of Commissioners for Foreign Missions*, when they receive, nay, *solicit* the donations of slaveholders," that you, by receiving, nay, *purchasing* the produce of slaveholders, "sustain no relation to the system that implies approbation." "Let us briefly examine this." It is asked, on supposition, that if Ann Pray, of Georgia, had directed her slaves to be sold, and the proceeds in cash to have been given to the Board," would the Board have declined the offer? If not—if they would have received the cash, why turn from the human flesh? If they would have sent the money back, why solicit the money of slavedealers?" Suppose, now, that Ann Pray had directed in her will that the amount of her bequest should be given to the Board in the produce of the unrequited toil of the lacerated "bones and muscles and immortal minds," what would *you* say on the question of the Board accepting this? Your own example, if it is a righteous one, justifies them in doing so. But by what kind of logic will you prove that the acceptance of the cash, or the human flesh, would sanction the vile system of oppression, and that the acceptance of the cotton and sugar would not? Know you not that the "professors of the religion of mercy" would never "have torn the mother from her children, and sent her into a merciless and returnless exile," had not you and others stood ready to purchase their fruits of robbery and oppression? Will it be no thorn in your dying pillow, that you have furnished the chief motive for that very system of oppression which you denounced as "the sum of all villanies?" Let consumers cast off their fellowship with "the accursed thing," and the slave must be made a freeman. Do you say the amount you purchase is small, and that your abstaining would effect nothing. The abstinence of all abolitionists would effect something. But you have furnished a better reply. "It is the principles against which we contend, and not the amount of the (produce) received. It was not the size of Achan's wedge that troubled the camp of Israel."

"The Christian abolitionists of this land," who, for the sake of their poor brother, refuse to purchase the fruits of his uncompensated toil, "need your aid, dear brethren, in pulling down the strongholds of oppression, and they feel that you will not be sustained in your consciences," if you refuse to add to your anti-slavery faith this "virtue." Whether or not you "are strengthening the hands of (our) opponents," by your practice, as much as the Commissioners are by theirs, deserves your serious consideration.

Is there no ground to censure that abolitionism, which is unwilling to pay an extra penny for the pound of sugar, or yard of cotton, or to take a little extra trouble to procure articles unstained by our brothers' blood? Is this the example of sacrifice and self-denial which we would have the oppressor imitate? Will he not consider that your unwillingness to make the small sacrifice, justifies him in declining to make the greater? And will he not consider that your "*actions*" of participation in his evil deeds, "speak louder" than your "*words*" of testimony against them? Far be it, that you should continue to furnish such an anodyne to the conscience you would awaken. Far be it, that you should present such a shield to your opponent, wherewith he will cause all your arrows to fall harmless at his feet.

Oh! for the sake of the broken-hearted mother, bereft of her offspring—for the sake of your agonizing brother, now suffocating in the slave-ship—for the sake of him who is now writhing under the tormenting lash, you are affectionately entreated to obey the divine command to "have no fellowship, (communion or participation,) with the unfruitful works of darkness, but rather reprove them." "Touch not, taste not," the unclean thing. Should you respond to this call of love for the poor and outraged, you will prove that you "love not in word" only, "but in deed and in truth." Having taken out the beam which is in your own eye, you will clearly see how to take out the mote from the eyes of the Commissioners.

A union of consistent practice on the part of the numerous abolitionists would lessen, in some degree, the demand for the fruits of unrighteousness, and, consequently, in the same degree, lessen the demand for the victims of avarice required to produce those fruits.

"The American church" is justly considered "the bulwark of American slavery." But how can any professors of that church who do not actually hold slaves, be implicated in that charge, if you, who are the voluntary partakers of its faults—you who unite with others in supplying the means—the profit; for the sustaining of the entire system of iniquity, are not also implicated? How, indeed, is the slaveholder in the church himself implicated, if the partaker of his evil deeds is not? Who needs to be aroused to "a due sense of sin, to repentance, and works meet for repentance," if such partaker does not?

If you "*know* that if the Commissioners of the Free Church of Scotland, solicit gold of Southern slaveholders to build up (their) cause, (they) will weaken (your) hands—soothe the South in her mad career—deaden still more the portentous apathy of the North, and disappoint the friends of human rights, throughout the world;" ought you not to *know* that you are more constantly, and to a greater extent, producing the very same evil effects by your own practice? What is the difference between the gold and the goods? Do they not both emanate from the same corrupt fountain? Are they not both stained with your brother's blood? Do you not clearly perceive that if the one is the fruit of unrighteousness and oppression, so is the other? In bringing to your tables the "guilty sweet," and clothing your households with garments woven with oppression, are you not using your "neighbor's service without wages," giving "him not for his work?" Does the fact of your paying the defrauder, disprove this? Does not this fact rather enhance your sin, by encouraging the slaveholder and his agents to continue their oppression? Suppose that you were using the wool of a sheep, known to be stolen, would the fact of your having paid the thief for the sheep, justify your conduct? Would the fact of your furnishing the thief with the most influential motive to steal more sheep, extenuate your criminality? Would you not, in this case, be accessory to his crimes? As the sheep-stealer possesses no right in the sheep, and, consequently, can convey none to you, so the slaveholder possesses no right to the fruits of the slave's unrequited toil, and, consequently, can convey none to the merchant, who can, therefore, convey none to you. According to your own principles, unequivocally proclaimed to the world, the slaveholder, the wholesale and retail merchant, and the consumer, constitute a fraudulent combination. It is doubtless as far from your deliberate intention, thus to make "common cause" with the oppressor, as it was from that of the Commissioners, in soliciting the "impious gold."

As you "respectfully and earnestly implore" them, "not to solicit" the slaveholders' "filthy lucre," permit us, in the same spirit, to "implore of you" that you would not partake of their "filthy" produce. Dear brethren, "suffer *our* friendly and frank expostulation." "Never did the jewel of your souls shine so brightly as in the dark hour when you went forth bearing the reproach of Christ," proclaiming his blessed law of love in behalf of your outraged and stricken brother. Oh! that you would now perfect that love, and confirm your glorious testimony by a corresponding practice! While you would have the Commissioners pour into one ear of the oppressor, the faithful rebuke, "God forbid we should touch your money," do, in mercy, be consistent, and pour into the other the reproof, "God forbid that we should touch your" *produce.* Hasten, brethren, "to the rescue" of your own reputation, ere the Commissioners return to tell the astounding tale, that the abolitionists were unwilling that we should "carry home the slaveholders' bounty," while they themselves were carrying home the fruits of his oppression. "This, Christian brethren, is a deed which we devoutly deprecate, and we respectfully and earnestly implore of you" no longer to build again the things which you have so commendably begun to destroy.

HENRY GREW, ABRAHAM L. PENNOCK,
GERRIT SMITH, DANIEL NEALL,
SAMUEL D. HASTINGS.

A TESTIMONY

Of the New-York Association of Friends for the Relief of those held in Slavery, and the Improvement of the Free People of Color, concerning Charles Marriott, dec'd.—Held in New-York, 5th month 30th, 1844.

Since our last annual meeting the Association has been bereaved of one of its most efficient members by the decease of our beloved brother and fellow-laborer, Charles Marriott; and although it may not come within the appropriate sphere of the Association to record his biography, yet the faithfulness with which he long labored in behalf of the suffering slave, and his injured race, and the peculiar circumstances attending his advocacy of their cause, seem to claim at our hands, a brief testimony concerning him.

Charles Marriott was the youngest son of Henry and Margaret Marriott, and was born at Sunny-side, in Lancashire, England, the 26th of 8th month, 1782.

From childhood, his disposition was remarkably gentle and affectionate, manifested by tenderness and love to all around him, and by a lively sympathy to the distresses of his fellow-creatures, and also for the lower animal creation.

Through the tendering influence of divine love, stimulated and cherished by the pious example and timely precepts of an affectionate mother, his mind became at an early period, deeply affected with the sufferings of our enslaved brethren, and in conformity therewith, he scrupulously abstained from partaking of the fruit of their unrequited toil, and even when a very small boy, was known, on that account, to refuse confectionary, though so tempting to the

palate of a child. This testimony against oppression, he faithfully observed through the whole course of his life.

When about nineteen years of age, he removed, with his father and family, to this country, and settled near Hudson, in the State of New-York, where he resided near forty years, during all which time, he was a member of Hudson Monthly Meeting of Friends. Possessing a vigorous discriminating mind which was early brought under the refining operation of the grace of God, shed abroad in the heart, he was very useful in meetings for discipline, and discharged, to the satisfaction of his friends, many of the most important trusts and services of the society; holding for about twenty-two years the responsible station of an elder. He had been a very useful member of the meeting for sufferings for many years, and continued so to the time of his separation from the Society of Friends.

The sentiments of sympathy and commiseration for the colored race, which influenced his conduct so early in life, and which began at so early a period to develop their vitality may truly be said to have grown with his growth, and strengthened with his strength. It seemed to be his constant endeavor to avail himself of every opportunity to labor for the benefit of this deeply-injured portion of our fellowmen; so that a large share of his time, and considerable pecuniary means, were freely devoted to their service. For many years he was a contributor to the columns of an anti-slavery periodical published by Benjamin Lundy which for a long time was the only publication in this country devoted to the cause of emancipation. His articles were marked by strong good sense, clear reasoning, and mild, persuasive language; and gave evidence of a deep, abiding conviction of the equal rights of the colored man, and of the enormous wrongs inflicted upon him by the system of slavery, and its inseparable, and scarcely less cruel concomitant—prejudice against the free colored person.

But the greatest concern of our beloved friend, and that which often weighed down his tender spirit with discouragement, in view of the little apparent fruit of his unremitting toil, was to awaken the attention of the Society of Friends to this subject, and if possible to bring it back to its former faithfulness, in regard to one of its most distinguishing and important testimonies. Born and educated in the society, sincerely and conscientiously attached to its principles and testimonies, anxious that the unity of the body might be preserved in the bond of peace, and firmly believing that, as, by the faithful maintenance of truth, through grievous suffering, our worthy predecessors had done much to weaken the chains of superstition, and error, and to establish the principles of justice, benevolence and toleration, by which the condition of mankind had been greatly meliorated, so, by faithfully maintaining its ancient testimony against slavery, in obedience to the unfoldings of increasing light manifested in the heart, the society might be the blessed instrument of turning the attention of men more generally to the great evil, and inducing them to follow its example in letting the oppressed go free; his efforts to arouse the minds of Friends to a just sense of the responsibility resting upon them, as the successors of a Woolman, a Benezett and a Lay, and to bring them to consistent action upon this subject, were arduous and unceasing. In 1834 he wrote an address to the members of the Society of Friends on the subject of abstinence from the fruit of slavery; in which he showed in a perspicuous manner the inconsistency of their indiscriminate sale and use of the products of the extorted labor of slaves with their professions of opposition to the system of slavery. This address was offered to the meeting for sufferings, for its approval and sanction, with a view to its publication; (a course usually pursued by Friends in relation to their writings on any of its principles or testimonies;) but that meeting did not feel sufficient interest in the subject officially to recommend the publication of the work, though many of its members encouraged him to proceed therein, and it was subsequently printed and circulated on his own responsibility.

The labors of Charles Marriott in behalf of the oppressed African, were not the result of a partial benevolence, excited by a morbid sensibility, and limited to a single object, but they were the legitimate fruit of a mind deeply imbued with the spirit of true Christianity, which recognizes the world as our country, and a[illegible]kind as our equal brethren; which, leaping over the barriers of sect and party, and the artificial distinctions of caste and color, flies to the relief of suffering humanity wherever found; visiting the habitation of wretchedness; administering consolation to the afflicted; raising the lowly, and sympathizing with sorrow in all its forms. Hence he took a lively interest in the welfare of the Aborigines of this country, and was long and actively employed in efforts to improve the physical and moral condition of those residing in the western part of the State of New-York, and in protecting them in their rights against the aggressions of powerful and unscrupulous combinations to deprive them of the last remnant of their once rich inheritance. He was for many years an active member of the Committee of the New-York Yearly Meeting, for the improvement of the Indian tribes; several times visited them on their reservations, attending their councils, representing their grievances to government, and in various ways laboring for their benefit; and he lived to see his labors, and those of his coadjutors, crowned with a good degree of success. Hence, too, he was just and upright in his intercourse with men, an obliging neighbor, a warm, and sympathizing friend, especially in times of affliction, and a tender and affectionate husband, and brother; exhibiting in all the relations of life, a mind controlled and regulated by the purifying power of the Gospel of Christ.

When the banner of *Immediate Emancipation* was first unfurled in the city of Boston, by William Lloyd Garrison, when, with but a single coadjutor, he resolved, while life could be sustained by bread and water, to plead the right of the slave to instant freedom, and the duty of the master, forthwith, and unconditionally, to relinquish his grasp upon his victim, the event was hailed by the subject of this brief notice, as a bright star of promise to those for whom he had so long toiled, and he was among the first to cheer and encourage that bold and fearless advocate of liberty in the great work he had undertaken. Several valuable essays from his pen, enriched the columns of the Liberator, from time to time; and by correspondence, and in various ways, he co-operated with the abolitionists in their work of benevolence and mercy; though for a long time he declined uniting with any of the abolition societies, in consequence of the repugnance of many Friends to that measure, and his great anxiety to refrain, as far as he conscientiously might, from every act which could mar the unity of fellowship with those in religious connection with him. Still his efforts were mainly directed to the work of reviving the dormant energy of Friends to this great testimony of the Society, but with grief and mortification, he had to witness violent and increasing opposition to his righteous endeavors, and it was not until he utterly despaired of seeing them, as a body, engage in efficient action consistent with their high professions, in behalf of the abolition of slavery, that he gave his name as a member of the American Anti-Slavery Society. Residing at this time in the city of New-York, he was urgently solicited to accept the appointment of a member of its Executive Committee, with which he complied, and entered, with several other Friends in this and Philadelphia Yearly Meetings, upon the duties of that appointment. Amongst other instrumentalities for the accomplishment of their object—the peaceful overthrow of slavery—the society had established an anti-slavery periodical, called the National Anti-Slavery Standard, and confided its publication to the care of the Executive Committee, whose duty it was to employ a competent editor, and exercise a general supervision of its concerns. At this time, as well as for a long time previous, the Anti-Slavery Societies, and all connected with them, were the subjects of unsparing denunciation at the hands of a prominent member of New-York Monthly Meeting, who took frequent opportunities in his public communications, to heap upon them the most opprobrious epithets, misrepresenting their sentiments and impugning their motives. The editor of the Standard, who felt himself particularly assailed, took occasion through the paper to vindicate himself and his colleagues from these unmerited attacks, and gave a narrative of one of these exhibitions which were almost weekly enacted at the Rose-street meeting-house. This vindication was made the basis of a charge against Charles Marriott, and two other Friends, Isaac T. Hopper, and James S. Gibbons—also members of the Executive Committee, for "being concerned in the support and publication of a paper which has a tendency to excite discord and disunity among us" (Friends). The pro-slavery spirit of the Society of Friends of the city, was manifested not only by permitting these violent and unjust attacks upon abolitionists to pass unrebuked, but by sanctioning and endorsing them by the action of the Monthly Meeting on the charges above referred to, which resulted in the disownment of these Friends.

The proceedings of the Monthly Meeting in these cases, as well as those of the Quarterly and Yearly Meeting, which subsequently confirmed the action of the former, were cause of deep affliction to the tender spirit of this dear brother, not, however on his own account, but as affording mournful evidence of the great declension of the Society, to which he was still ardently attached, and as well nigh extinguishing the last ray of hope he had hitherto cherished—that it would yet shake itself from the dust of the earth, the spirit of gain which had gathered upon its garments, diming its vision to the light of Truth, and deafening its ears to the calls of suffering humanity, and again come forth in primitive vigor, the unblenching advocate of the rights of man. But through all he was sustained in great peace of mind; firmly established in the rectitude of his course, and in the assurance that he was on this occasion, not only called upon to hold up a faithful testimony against slavery, but also in defense of the liberty of conscience for which our early Friends had suffered so much, and which he saw, in his case, to be trampled down by their successors, he calmly awaited the issue, evincing toward his persecutors and revilers, nothing but love and forgiveness, and at times, encouraged by the hope that the unjust proceedings against him, by a reaction upon the Society, might be the means of arousing it to a sense of its position in relation to these great testimonies. In referring to the subject in a letter to a friend he remarks: "I think my tranquillity of mind has been deepened in consequence of what we meet with, yet I confess I have sometimes found it difficult to suppress momentary feelings of indignation when beholding how the floodgates of calumny have been opened on some of my dear friends. They too will have their reward if they bear aright their trials." In a subsequent letter, he says: "I can testify with gladness of heart that it is a cause worth suffering for, and that those sufferings will be made up to us one hundred fold." "Let us do our duty, and *we* have nothing to fear." In a letter written at the close of the Yearly Meeting which finally confirmed his disownment, he says: "I think I never passed a more peaceful and pleasant Yearly Meeting. Our great fundamental principle *will preserve* in quiet, if trusted in, in the midst of storm and conflict;" and concludes thus, "Let us seek oftener than the day for preservation and right direction, and there is no cause to doubt but that we shall be safely guided through the remaining trials of our day."

These brief extracts from his correspondence afford conclusive evidence of the sweetness and tranquillity of his mind through this sore trial, and of the consolation he derived from a consciousness that he had not been following cunningly-devised fables, but acting in obedience to the requirements of the Spirit of Truth, in support of those great principles which characterized the history of the Society of Friends, in the days of its purity and strength. But the deplorable state of the Society in regard to these important testimonies, as manifested by its proceedings in the case of his disownment, and by other developments of its apathy and retrograde course, weighed down his tender spirit, and was more than his bodily frame could endure; so that in the spring of 1843, his health began to decline. This he adverted to in several of his letters, in which he expressed his belief that his work was nearly finished—that he saw a time of sickness approaching, and the probability of its termination with his life, and that a release from further conflict looked desirable; and he repeatedly expressed a wish to be with his sisters at that solemn season, in the place of his former residence, near Hudson. Accordingly, on the 20th of 6th month, he left the city of New-York, observing to his wife that he did not expect to return to it; and on his passage up the river, he remarked to her that he was going home to die. He reached the desired retreat the same day, evidently indisposed, but not apparently very ill, and on the following day appearing depressed, his sister, supposing it to arise from the treatment he had received, expressed her surprise that he should feel it so much, satisfied as he was that he had been endeavoring to walk in the path of duty; that she thought she should not so feel it under like circumstances; that those were pronounced blessed, whom men reviled, &c. &c.; he replied: "It is not on my own account. It is no matter what they do to us; but thou couldst not but grieve to see this righteous testimony trampled under foot as it is." On the second day after his arrival, he was seized with a severe chill, followed by fever and delirium, and though, by the timely application of medical aid, and the assiduous care of a circle of affectionate relatives and friends, he partially revived from this attack, yet from this period he gradually declined, and quietly passed away the 11th of 9th month, 1843, aged 61 years.

His mental powers, during the course of his illness, were seldom sufficiently collected to converse much, but the few remarks dropt at intervals when the mind was clear, were very interesting; and the sweetness of his spirit, and the tenderness manifested to all around him, often prompted the remark that his whole being seemed swallowed up in love. To a friend who called to see him, he said: "I have all along doubted whether I should rise above this sickness; perhaps it will be best that I should be taken away; and willingly would I lay down my life, it would be a cheap sacrifice, if it could be the means of awakening Friends to the necessity of bearing a more faithful testimony against slavery." In the last letter he ever wrote, which was during his last illness, he says: "Few would consider me sick enough to cause any great apprehension as to the result, but life is always uncertain, and a comfortable impression has been afforded that all will be well either way, and that is all I ask." About a week before his departure, as his sister was watching beside his couch, he raised his eyes to her and said: "I think I shall soon reach the shore." And shortly after, on awakening from sleep, he exclaimed, "Sweet Flowers! Beautiful Flowers!" "Yes," she replied, "such as shall perfume thy Heavenly mansion." He pressed her hand, and said, "yes."

Being prepared by a life of dedication to the service of his Divine Master, thus peacefully was our beloved brother released from this state of probation, and we doubt not, is enjoying the rich reward of peace, "where the wicked cease from troubling, and the weary are at rest."

Signed in behalf of the Association,

ROWLAND T. ROBINSON,
SARAH H. MARSHALL, } *Clerks.*

KIDNAPPING.

A paragraph is going the rounds of the papers, with the caption,—and *it is* a small matter to the mass of the American people, when negroes are kiddnapped, or attempt in their feeble way to protect their "inalienable rights," or protest against their infringement,—a "*Small Riot.*" The cause of this trifling outbreak, this impudent pretension to the white man's prerogative, will be seen in the following communication. From another source, I learn that the wife "was delivered by the judge to the *executioner,*" on a second trial, and her friends,—what business has a "*nigger*" with friends, any more than with rights,—attempted a rescue. They failed, and the only notice the world gets of it from "the conservator of public morals," the public press, is, that there has been a "*small riot*"! The woman, however, escaped from her captivity, on the first night of her journey towards the slave-land.

Most heartily and fully do I sympathize with the indignation which my friend feels for this outrage upon humanity north of Mason and Dixon's line, and which only seems worse than that always inflicted south of it upon millions, because we are not used to it. But my indignation must take another direction than his. Had these judges any true manliness, or any sincere love of Freedom, they would not remain in a position which obliges them to disregard the common law, and trample under foot every principle of justice. But being there, they are bound, if they retain their places, to execute the law of the land. In deciding as they did, they but obeyed the requirements of the Constitution of the United States, and have only acted in accordance with the decision of the Supreme Court, in the Prigg case. The case of Latimer, who was thrown into Leverett street jail, under an order of Justice Story, given upon the oath of Gray, is a precisely analagous one. There was n't political power enough in Massachusetts to save him, and can't be under the existing Constitution of the United States. We must go behind these judges, and let the curse fall where it belongs,—on the compact by which we have bound ourselves to be the *kidnappers,*—the *willing, oath-bound kidnappers,*—of every fugitive, or freeman, either, whom any scoundrel will swear to be his slave.—c.

"We have just learned the particulars of one of the most painful and heart-rending occurrences which it has been our duty to chronicle. About two years since, two negroes, John Stewart and his wife, went from Wilkesbarre, where, for the four years preceding, they had resided, to Port Carbon, a small town in Schuylkill county, Pennsylvania. Correct in their deportment, moral in their lives, industrious, and intelligent, they secured the respect of the neighborhood. About the 27th of last month, Thomas J. Worthington, and —— Pool, from, as they said, Frederic county, Maryland, claimed these negroes as fugitive slaves. Of course men could be found depraved and base enough to aid in the arrest. They were taken, and, after being disabled by wounds and bruises, to prevent escape, lashed to a horse and drawn over the rough roads of that hilly country, to Pottsville, taken before Strange N. Palmer, one of the associated justices of the Common Pleas. After an investigation, which lasted during the afternoon, it was determined by the judge to hold the case over till the following day, Saturday. On Saturday, the investiation was continued in the court-house, at Orwigsburgh—associate justice Rahn on the bench, assisting Justice Palmer. The defense set up and relied upon by the counsel for the negroes, was sustained by the consecutive impressment of argument, and urged with a force and clearness which was sufficient to convince all in the court-room—and it was crowded—except their Honors, that these negroes could not be detained; that they were free in law, and must be declared so. The Court thought otherwise. We do not mean to intimate that there was any unfair means used to obtain this decision; but it certainly is strange, very strange, that the man should be given up to the claimant, Worthington, whom no one had ever known, and upon no other testimony than the oath of his companion, Pool, equally a stranger. But what we particularly complain of is, that after investigation and argument, after the case had been fairly submitted, the Court, contrary to the indications of all precedent, and the sanction of discriminating good sense, should remand the woman, till Pool, who claimed as administrator of his father's estate, could procure from Maryland the evidence that he was such. Is it just? By what warrant, under the circumstances, can she be shut out from the enjoyment of the air and sunshine, in which it is her right to live and move. She had her trial. The case was not made by the claimant, by the testimony required. She was free. That harshness should have been used—that they should have been, as they were, so terribly maltreated and abused, is bad enough; the sympathies of the human heart are tremblingly alive to the sufferings of mankind; we must feel for this; but the actors there were not men, but brutes. But what can extenuate the conduct of these judges. Had they only faithfully and conscientiously discharged the high and dignified duties, devolved upon them by their office, they had merited and received the hearty benediction of the friends of humanity everywhere. As it is, however, they have their contempt, the contempt of all, not of abolitionists only, but of all who are fashioned of human earth, warmed with human sympathies, and guided by human reason."

LETTER FROM PROFESSOR ADAM.

To Mrs. M. W. Chapman, Corresponding Secretary of the American Anti-Slavery Society.

NORTHAMPTON, May 23, 1844.

DEAR MADAM:—I observe that in the report of proceedings at the annual meeting of the American Anti-Slavery Society, recently held in New-York, my name appears as a manager of the Society.

This public notice is the only one I have received of the honor conferred on me, but as it involves obligations which I cannot conscientiously sustain, I am compelled to request that you will intimate to the proper authorities of the Society, my relinquishment of that office. (1.)

The grounds of this request, I will very briefly state.

At the annual meeting, resolutions were passed, expressing the deliberate opinion of the Society, that it is the duty of every true abolitionist to withdraw entirely from the support of the professedly Christian Church in this country, and pledging the Society to employ its press, its agents, and its resources, to induce northern voters to withdraw from the polls, and to procure the dissolution of the existing form of government.

I have no doubt that both Church and State are deeply implicated in the support of Slavery; but Church and State are aggregate terms, which include numerous, separate institutions and organizations which are not all involved in that guilt, and those which are, are not all involved in the same degree, or with the same light, and none of them are involved in it hopelessly and irretrievably. To withdraw, therefore, from all connection with Church and State, may or may not be a duty, in different circumstances; and to employ the whole influence of the Society to inculcate the obligation of such a withdrawal, is, in its zeal against slavery, to disregard the civil and religious liberties of its members. In support of this view, I beg to refer to extracts from the annual report of the Massachusetts Anti-Slavery Society, and particularly the extract headed "The Platform," contained in the same number of the Standard in which I find the report of the proceedings of the New-York meeting. (2.)

As to the proposed dissolution of the Union, with slaveholders, which I interpret to mean, in effect, the dissolution of the Union between the slaveholding, and non-slaveholding States, I can only say, that I am not a citizen of Massachusetts, nor of any other State of the Union, but that I am living here, an alien, under the protection of the laws and government which I find actually in force. To seek and accept that protection for myself and family, in person and property, and at the same time to combine with others, openly or covertly, directly or by implication, for the overthrow of the government which affords it, is inconsistent with all the principles of truth, good faith, honor, and gratitude, which I endeavor to cherish and maintain. (3.)

If I were a citizen of the United States, or should ever become so, my present conviction is, that not only for other and independent reasons, but on strict anti-slavery grounds, I should earnestly defend the perpetuity of the Union, since it is the Union which gives to the non-slaveholding States a peculiar right, and makes it their peculiar duty, to seek the extinction of Slavery, a more perfect right, and a more imperative duty than can be affirmed of any other free people who have not the same direct and intimate connection with the slaveholding States. (4.)

I am unwilling to believe that the views which have obtained the ascendancy in the New-York meeting, will be sanctioned by the majority of the anti-slavery public, and I trust that an opportunity will be taken to reconsider the whole subject. (5.)

I am, dear madam, yours, very faithfully,

W. ADAM.

(1) This request has been promptly, but regretfully, complied with; though our esteemed friend's reasons do not seem to us to support his request.

(2) We submit whether the choice of our friend as a manager by the majority of the society, in order that we might have the representation and the influence of the minority, in our councils, does not conclusively prove that there is no disregard of the civil and religious liberties of its members, and no abridgment of the platform? We know him too well to think that he would refuse to any one standing upon it, the right to express, under the Constitution of the Society, an earnest conviction of Anti-Slavery duty: and if not to one, why to the majority?

(3) *We* are, by our position, in the same category in which our friend is by birth. "Our country is the world;" and we claim of all mankind, what we feel that we ought to give,—help and protection. But we do not feel that a refusal to be act and part with the slaveholder in the political union which refuses both to the slaves, is a breach either of truth, good faith, honor or gratitude.

(4) Is it not our, "direct and intimate connection" with slaveholding, which constitutes the main strength of slavery? And if so, is it not our duty to sunder it?

(5) The subject must necessarily be under the constant consideration of the whole country, as well as of the American Anti-Slavery Society; but it is our impression that the more this position is examined, the more numerous will be its occupants —c.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JUNE 13, 1844

THE NEW ENGLAND ANTI-SLAVERY CONVENTION.

Words are too feeble adequately to express the horror of slavery, or the lofty joy with which the endeavor for Freedom,—not for themselves, but for others,—fills an assemblage of devoted abolitionists. And when, after years of strenuous exertion they snap asunder some tie that they have long felt to bind them to the support of tyranny, their hearts fill with hope at once and memory, and are borne freshly onward, by the flood of holy aspiration, to the accomplishment of their divine purpose. They feel that their cause is fundamental—not fragmentary; and that its every advance is a victory won for mankind.

Thus felt all those who participated in the action of the New England Convention of 1844. It was a sublime gathering of the freest souls in the cause. It is said, and truly said, that we are few; and were our strength only proportionate to our numbers, we should indeed have reason to despair. But our strength is in the power of love and truth, to which the human heart ever inly responds.

For three days, increasing in interest to the last, did this mighty moral power continue to hold audiences of well nigh three thousand persons, to the consideration of slavery and the means of attaining freedom. The final result was, a confirmation of the act of the American society, and a call upon all who hate slavery, and would abolish it, to dissolve their connection with the United States government. No UNION WITH SLAVEHOLDERS, was the voice of the Convention, by a very large majority, (247 to 23,) composed of persons from all parts of the Free States. Abolitionists are not impressed by majorities, for they know that truth, at her every advance, is in a minority of one. They know that their bulk is to the nation but as the locomotive to the train. But they know that with continual application of truth and love,—of the living flame and water, the nation must needs follow them. Such is the order of Providence. A grand political movement upon a truer religious impulse, is not to be found in the past, than this, which is now so ridiculed and condemned.

The discussions on the "dissolution question" occupied two entire days, and were carried on by W. L. Garrison, Wendell Phillips, John Pierpont, Walter Channing, Richard Hildreth, William A. White, Amasa Walker, Frederic Douglass, Charles C. Burleigh, C. L. Remond, Henry Clapp, Stephen S. Foster, D. S. Grandin, Mr. Andrews, and some others. The debate was most ably conducted, in excellent spirit and temper, and the question taken by yeas and nays, "just betwixt too early and too late," that there might be no ground for any charge of haste or delay.

A liberal contribution was made to the funds of the American Society, and a very beautiful banner was, on the last evening, presented to the Executive Committee by Charles C. Burleigh on behalf of the Convention, and received by William Lloyd Garrison, in the name of the Society, amidst the most enthusiastic expressions of satisfaction. A description of it, by Mr. Walcott, of Boston, to whose skill as an artist, and to whose devotion as an abolitionist, the Convention was indebted for the execution, will be found in another column. Every day our charming *improvisatori*, the fourteen Hutchinsons, were there, pouring forth their gift of song before the altar of the cause.—c.

Report of the Proceedings of the New England Convention.

We commence this week a Report of the proceedings of the New England Convention, and the speeches made on the various Resolutions, and those made on nothing in particular. We publish also, to-day, the official Record, commencing where the reporter leaves off, with the Protests, and Mr. Garrison's notes on them.

Pursuant to the call thereof, by the Massachusetts Anti-Slavery Society, this great body of Abolitionists, from all parts of the country, met at the Marlborough Chapel, on Tuesday, the 28th day of May, 1844. At 10 o'clock, A. M. FRANCIS JACKSON said: "I have been requested to inquire if the friends are ready to come to order." ABIGAIL FOLSOM protested with energy against any such proceeding on the part of those present, as despotic, and utterly unjustifiable. The vote proving unanimous for the usual order of the Convention, and the chairman having been instructed to appoint a committee for the nomination of officers, he named for that service, W. A. WHITE, FREDERIC DOUGLAS, JOHN M. SPEAR, JAMES N. BUFFUM, and STEPHEN S. FOSTER.

This nomination, after strong remonstrance from ABIGAIL FOLSOM, having been accepted by the meeting, FRANCIS JACKSON then said: "There is opportunity for prayer." ABAGAIL FOLSOM immediately uttered a series of reproaches, with much repetition, against Oliver Johnson and J. N. Buffum; ending with, "He told me I was the most ugly, spiteful woman he had ever seen."

Mr. MELLEN suggested that *she* ought not to indulge any spite against *them.*

HENRY CLAPP wished to take the opportunity, while the Nominating Committee were preparing their report, to make a single suggestion, namely: that Anti-Slavery should show herself entitled to her name, by the most liberal freedom, in her meetings, to all. Let what would take place, however annoying—however perplexing, there was no mode of proceeding so effectual as quiet, patient submission. If any of us are moved to utter any protest, let it be done patiently, calmly, and without compromise. He might be thought extravagant in his estimate of a thoroughly free meeting, but he believed that it was more effectual than any other means, not only upon pro-slavery persons, but equally so upon those who had not the faculty of keeping to the point. In no way could Anti-Slavery attain so much success as by according the largest liberty. He instanced the Free Meeting, in Lynn, to which the thoroughly pro-slavery clergy and Church could go, and were obliged, as they came away, to say: "We, thoroughly sectarian, and opposed to them as we are, are permitted to say what we will there." He wished that our meetings might be a perfect contrast to those of the clergy, where men were gagged, thrown out, and dragged away.

Mr. MELLEN. I second these remarks of Mr. Clapp, for I do think that this lady (referring to Mrs. Folsom) has been driven to desperation, by the course pursued towards her. I hope we shall not suffer a single idea to be suppressed. I was surprised, and grievously affected, last winter, to see that venerable man, Silas Lamson, carried out of Faneuil Hall, at the suggestion of an Anti-Slavery Society.

Mrs. FOLSOM here rose, and related at some length, the experience of Mr. Lamson, and his being "bound to behave well for one year."

Mr. MELLEN again began to speak, but was called to order by J. N. Buffum, from the Nominating Committee, as they were waiting to report.

Mr. MELLEN. I shall have finished in a few moments. He then repeated his former remarks, with the addition, that if Anti-Slavery could not stand the test of right, and truth, he hoped it would go down—the sooner the better.

W. A. WHITE. Mr. Chairman, we are waiting to report our nomination of officers for the Convention.

Mr. MELLEN. One moment, only one moment. It is Slavery alone that should be gagged, ——

The Nominating Committee prevailed, however, with some difficulty, and the following list of officers was adopted by the Convention:

President—Francis Jackson.

Vice Presidents—C. L. Remond, Massachusetts; John Pierpont, Massachusetts; Oliver Dennet, Maine; John Brown, Rhode Island; Walter Channing, Massachusetts; Francis Wright, New-York.

Secretaries—Henry Clapp, jr. Gertrude K. Burleigh, Paulina S. Wright.

This nomination was made and adopted, Mrs. Folsom speaking at the same time, and afterwards, as follows, with great violence:

Now you 're laying the very foundation-stone of all the slavery, all the poverty, all the sin, and all the suffering that prevails in the world. I'll be bound, that if you will only throw this appointing committees to reign over you, overboard, slavery will be immediately abolished. You must meet that point, or you'll all come to naught. Officers are not of God, and so they'll all come to naught. Will you do it! Silas Lamson, that venerable man, with the frost of three-score and six winters upon his head, has been seized by violent hands! James N. Buffum dared to lay violent hands upon him, in Faneuil Hall! Now, abolitionists come up here to recapitulate their great sufferings and sacrifices; but they ought to come up filled with righteous indignation, and burning with rebuke, in view of the awful fact, that an innocent woman has been *incasserated* in Leverett street jail, for two weeks, for daring to plead her own cause before Peter O. Thatcher—I won't call him a judge. "Take that book away from her!" says he, when I began to read in court. I denounced him for taking it from me, contrary to law!

Dr. Channing, after having waited some time, here rose, and explained to the President, (Mrs. Folsom talking all the while,) that from no want of interest in the cause, or of respect for the Convention, but solely on account of his numerous engagements, which would not permit his constant attendance, he declined to be one of the Vice Presidents.

Abigail Folsom then proceeded vehemently, at great length, and with great strength of voice, repeating the same statements, and finally, having completely exhausted her physical powers, sat down.

A Business Committee, consisting of William Lloyd Garrison, Wendell Phillips, C. C. Burleigh, S. S. Foster, Maria W. Chapman, C. L. Remond, Edmund Quincy, Abby Kelley, W. A. White, John M. Spear, H. Clapp, jr. and Samuel May, was then appointed.

A committee of the roll, and of finance, consisting of J. M. Spear, C. M. Burleigh, J. R. French, H. W. Williams, and W. A. White, was appointed.

ABIGAIL FOLSOM again spoke at length upon the same points that she had before discussed; adding, that it appeared that the common people were not competent to take care of themselves, but must hold themselves ready to submit before "Abby Kelley, and— him with the curls, there, I forget his name," (C. C. Burleigh,) "to a verdict of partial insanity!" Then turning to the reporter, "Are you reporting my speeches? I say, are you reporting my speeches! I thank you! I am obliged to you! They 'll do more good than anything else that you 'll hear!"

While the Business Committee were preparing resolutions, Frederic Douglas spoke with excellent effect.

We have been thus particular in giving the opening scene of the Convention, in order to vindicate this afflicted woman from the charge of evil intentions, which is so often preferred against her by those who are not aware of her unfortunate condition. She is, evidently, not morally accountable.

The argument for the Anti-Slavery character of the Convention, with the speeches of C. C. Burleigh, will appear in the next number.

OFFICIAL RECORD.—From the Liberator

The Business Committee reported the following resolutions:

1. Resolved, That no equal union can exist between a slaveholding and a free community; that under any form of government, a large body of slaveholders must necessarily control the policy and character of the nation; and that it is the great fault of the United States Constitution, that it assists and facilitates this result.

2. Resolved, That for this reason, as well as for other reasons, no abolitionist can consistently swear to support the Constitution: it is, in the opinion of this Convention, a gross departure from abolition principle, for abolitionists to throw a ballot for any office under the State or United States Constitution, which requires such oath; and that we deem it a first duty for them to agitate for a dissolution of the Union.

3. Resolved, That coming out from all institutions which support and countenance slavery, has been and is, a necessary step in the progress of Humanity in the United States, and justified by the exigencies of this Christian and free people; that its position is *positive* in the assertion of eternal principles, which should be universally applied, and *negative* only as opposed to inconsistency, hypocrisy and error; and that it is not a destructive but a conservative movement, inasmuch as it seeks to cast off traditional evils by a growing good.

4. Resolved, That Come-outers withdraw from existing pro-slavery denominations, because, as members of the one, true, holy, universal Church, they are in duty bound to give no willing support to practices opposed to the law of love; that they withdraw from the existing Government, because, as members of this nation, which is "The people of the United States," they are in duty bound to give no willing support to practices destructive of that union of freemen, which it is the destiny and duty of this nation to establish; and, finally, that they hold out the right hand of fellowship to all who either within or without existing denominations, and existing political institutions, are sincerely striving to advance the reign of heaven in human brotherhoods.

Voted to consider resolutions, numbers 1 and 2.

Wm. Lloyd Garrison moved that the following resolutions be substituted:

Whereas, to give any support or countenance to tyranny is to do wickedly; and whereas, it is the just prerogative of those who are oppressed to vindicate their claims to freedom, and their right to withdraw allegiance from the government which subjects them to a state of vassalage; and whereas, it is as impracticable for tyrants and the enemies of tyranny to join in partnership for the support of free institutions and the rights of man, as it is for fire and gunpowder to assimilate; and whereas, at the formation of the American Union, those who framed and adopted the Constitution did, intelligently and deliberately stipulate with each other—first, that slaveholders (the worst of all tyrants) should not only be represented in their own persons in Congress, but should exercise in addition, all the political power conceded to the slave population—in other words, that the wolves should be the guardians of the lambs—secondly, that the African Slave-trade should not be prohibited by Congress for twenty years, nor even then, unless it were the wish of the nation—thirdly, that fugitive slaves, escaping from the South, should be given up on demand, and restored to their merciless oppressors, in any and all parts of the Union—fourthly, that the whole physical force of the country should be in constant readiness to keep the slaves in their chains, by suppressing insurrections, and guaranteeing every State in the Union against domestic violence; and whereas, this was to make a covenant with death, and with hell to be at agreement; and whereas, the natural consequences of such an unholy alliance have been greatly to multiply the victims of slavery—to extend the slave system and the Slave-trade over an immense extent of territory, by the introduction to the Union of seven new slave States, and the acquisition of Louisiana and Florida, as well as the profligate seizure and bloody conquest of Texas—to destroy all reverence for just and wholesome laws, and the public peace and safety, by filling the land with violence and mobocracy—to depress the industry, corrupt the morals, and plunder the toilsome earnings of the people of the North—to place a slaveholding oligarchy fearfully in the ascendant over the land—to immolate on the reeking altar of Slavery, the right of petition, and the freedom of speech and of the press; and whereas, under the American Constitution, nearly three millions of our fellow-countrymen are at this moment writhing in hopeless servitude; and whereas, there is no safety, in one half of the Union, for the lives and liberty of those who dare to assail slavery, and to plead for immediate emancipation, but they are treated as felons and outlaws, deriving no protection, either from the State or National Government; and whereas, it is asserted in the Declaration of Independence, that "when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce a people under absolute despotism, it is their right, it is their duty, to throw off such Government, and to provide new guards for their future security"; therefore,

Resolved, That the hour has come for the friends of the slaves, the enemies of tyranny, the freemen of the Lord, the advocates of a righteous government and a just union, peaceably to withdraw from the existing national compact, to cease all voluntary co-operation with the actual Government of the United States, to declare themselves peaceful revolutionists, to unfurl the banner of constitutional reform, and on that banner to inscribe in letters of light, the motto, "*No union with Slaveholders!*" —and by all righteous instrumentalities, in the spirit of good will to all mankind, shedding no blood, instigating no servile revolt, returning good for evil, and blessing for cursing, so to operate by the power of truth on the hearts and consciences of the people, as to induce them to put away their oppressions, and in the spirit of repentance instantly to proclaim liberty throughout the land, unto all the inhabitants thereof, that thus we may become a united and happy nation, whose God is the Lord.

G. W. F. Mellen offered the following amendment:

Resolved, That the assertion, that the Constitution guarantees slavery to the South, or that it was meant to have it upheld by it; or that it sanctions or acknowledges it, in such a manner as to make it obligatory upon any State, or upon any person in any one of the States, to uphold it, or to assist in upholding it, so far from being true, it contains within itself one of the highest political considerations for its entire overthrow; and in its acknowledgment of the right that every person has to the writ of *habeas corpus*, it provides for its utter extinction in every State, and every territory throughout the land.

In the first place, to wit, the moment that slavery is abolished, nearly three millions of persons, at the present time, would have their entire number represented in the counsels of the nation; whereas, if there are any other persons besides freemen, and those bound to service for a term of years, and excluding Indians not taxed, only three-fifths of their number are entitled to be represented.

And, secondly,—in the 2d paragraph of the 9th Section of the first Article of the Constitution, it is asserted, "The privilege of the writ of *habeas corpus* shall not be suspended, except when, in cases of rebellion or invasion, the public safety may require it;" and to make this privilege more secure, the people added another clause, viz: the 4th Article of the Amendments, in which they assert, "The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated; and no warrant shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the person or thing to be seized." Taking for granted, as it will be perceived by the phraseology, that the people, without any invidious distinctions, had these inalienable rights, independent of the Constitution, and that in its adoption, they should not, by any course to be pursued, be taken away.

"Nor shall any person," as asserted in the fifth Article of the Amendments, "be deprived of life, liberty, or property, without due process of law." Now, as "we the People," and not we the States, established the Constitution, and it is the supreme law of the land, the inevitable consequence of such right being acknowledged and guaranteed, and depriving all persons and all powers from taking these rights away, must be, there was no agreement or understanding that slavery should be upheld in the same document; but, on the contrary, the assertion it is so upheld and guaranteed, is one of the greatest falsehoods, or lies, that was ever attempted to be imposed upon an intelligent community.

Mr. Mellen addressed the Convention at some length in support of his resolutions; and was followed by Charles C. Burleigh, against them. Abigail Folsom addressed the meeting. She was followed by W. L. Garrison.—[Adjourned.

Tuesday Afternoon.—The meeting was opened by a song from the Hutchinsons. The discussion of the morning, on the first and second resolutions, (and the proposed amendments thereto,) was continued by Amasa Walker, Charles C. Burleigh, Walter Channing, Charles Lenox Remond, and William Lloyd Garrison; concluding with a song from the Hutchinsons.

Tuesday Evening.—The meeting was opened by a song from the Hutchinsons.

William A. White offered the following amendment to resolutions, numbers 1 and 2:

Whereas, the union of this people was for the purposes of Government, and not the support of Slavery; and whereas, Slavery is not a necessary part of this Union, but a foul blot and disgrace upon it, supported not by the written law of the land, which is powerless, but by the vile and infamous pro-slavery spirit of the people; therefore,

Resolved, That it is the high and imperious duty of every friend of humanity to rouse up this nation to the foul wrong, and induce them to carry out the true purposes of a Government, whose duty it is to protect the people; that the shortest mode to effect this is by directing our batteries against the evils in their sources, namely, the hearts of the people, and not against Constitutions, which are but playthings in the hands of the people.

Whereas, the declared object of the Constitution is to insure justice; therefore,

Resolved, That in taking an oath to that Constitution, the oath binds us to support the true object of that instrument, and not any exception to that object.

The discussion on the resolutions, numbers 1 and 2 (with the various amendments) was discussed by W. A. White, Amasa Walker, Frederic Douglass, and Abby Kelley.

Adjourned, after a song from the Hutchinsons.

Wednesday Morning.—Edmund Quincy moved that, at eleven o'clock this day, whatever business is before the Convention, be laid upon the table, to hear statements from the

after refusing to stop, she was removed from the house by Wendell Phillips and William A. White. Edmund Quincy stated to the audience that that act was not the act of the Convention, but that *individuals*, believing Abigail Folsom to be a poor lunatic, had taken the responsibility of removing her.

Henry Clapp, Jr. protested against the procedure, and disclaimed all lot or part in the matter. N. P. Rogers did the same. Stephen S. Foster, Wendell Phillips, William A. White, taking the ground that Abigail was clearly insane, defended the course of those who removed her.]

The meeting then adjourned.

Wednesday Afternoon.—Henry Clapp, Jr. of Massachusetts, offered the following preamble and resolution:

Whereas, the churches in this country, almost without exception, refuse to take any action in favor of the immediate and unconditional abolition of American Slavery, but, on the contrary, are the most bitter and unrelenting enemies of the Anti-Slavery movement; and whereas, notwithstanding such miscreant conduct, they have the hypocrisy to boast the "livery of the court of heaven," and make loud professions to the holy name of Christian; and whereas, from their prominent position, their pious professions, their immense influence, and above all, their strong hold on the feelings of the people, they ought to be "first among the foremost" among the friends of freedom; therefore,

Resolved, That it is the duty of every true abolitionist to come out from all support of these churches, and expose them before the people as hypocritical in profession and infamous in practice; as having usurped the name of Christian; as being, in fine, the bulwark of American Slavery, and therefore, the synagogue of Satan.

Voted to take up resolutions 1 and 2, with the amendments. Dr. Grandin, —— Gove, C. L. Remond, Stephen S. Foster, and G. W. F. Mellen, and Mr. Andrews, (formerly of Texas,) addressed the Convention. After a fine song from the Hutchinsons, the discussion was continued by John Pierpont and Wendell Phillips, the former submitting, throughout his speech, to a very active and interesting catechising.

Wednesday Evening.—The Convention was opened with a song from the Hutchinsons.

Resolutions numbers 1 and 2, (with the amendments,) came up in order for discussion, and were considered by Wendell Phillips, John Pierpont, Richard Hildreth, Charles C. Burleigh, —— Andrews, of Texas, and Stephen S. Foster.

Song by the Hutchinsons.

Voted to adjourn till Friday morning, at half-past nine, on account of the grand temperance jubilee on Thursday.

Friday Morning.—Stephen S. Foster moved to lay resolutions 1 and 2 on the table. Passed.

E. Quincy moved to take the question on the resolutions 1 and 2 at 12 o'clock. Agreed to.

Voted, That the committee on the roll proceed to complete the roll of the members of this Convention.

N. P. Rogers, of New Hampshire moved, the following resolutions:

1. Resolved, That though the Constitution of the United States does palpably guarantee slavery and the foreign Slave-Trade, and provides against all chance of escape to the fugitive slave, while he is found anywhere within the limits of the country; so that no abolitionist can take an oath of office under it, or vote for others to do so—or can consistently remain in any way a party to it; yet that instrument is not "the bulwark of American Slavery," nor does it throw such obstacles in the way of the Anti-Slavery movement as to entitle it to any eminent consideration of abolitionists.

2. Resolved, That it is not political constitutions, or any mere *human* covenants, that can afford sustaining sanction to so horrible and revolting a system as slavery; that the sanction to sustain slavery must be *divine*; that it is the religion of a slaveholding country, alone, that can sustain its Slavery, and put down or hinder the efforts of philanthrophy for its overthrow; that the bloody and tyrant national religion is the influence that supports the slave system among us, entrenched as it is in the fears of the people, and occupying the whole country, as if by military profession, with its ten thousand steeples, and its thirty thousand priests; and that, therefore, it should be the paramount effort of the abolitionists to expose and repudiate this national religion, with all its machinery, and make it give way before a just and enlightened humanity.

3. Resolved, That Anti-Slavery is a humane and peaceful movement, and not a religious or military one, and can be promoted and carried on only by the power of truth, proclaimed in good will to all parties, and not by any political or other brutal force whatsoever.

4. Resolved, That the great and essential instrumentality for the overthrow of slavery is free speech; and it should therefore be sacredly regarded and jealously asserted by abolitionists; that Anti-Slavery welcomes universal humanity to its exercise upon her platform, and prefers rather to risk any degree of its abuse, than to suffer it to be abridged by conventional limitations.

5. Resolved, That slavery ought to be immediately abolished, because it is an injury against MAN, whether it be a sin against God, or not, as its apologists deny it to be; because it is INHUMAN, whether it be unchristian or not, as its advocates deny it to be; not because the slave "is made in the image of God," as many are heard to contend, but because he is made in the *reality* of a MAN, which none can doubt; because slavery wrongs him, degrades him, and makes him miserable, as well as debases and ruins his master; that it ought to be immediately abolished, for its self-evident iniquity and mischief, whatever *authority* its defenders may bring to its support.

6. Resolved, That it is the legal maxim, that it is better ten guilty should go unpunished than that one innocent should suffer; so it should be Anti-Slavery's maxim, that ten insane persons should be forbearingly and kindly heard in her meetings, rather than that one person, of at all doubtful sanity, should be excluded and cast out.

The resolutions referring to the church and clergy, were then taken up, and discussed by —— Jewett, of Providence, H. Clapp, Jr. and —— Chamberlain, a clergyman.

At 12 o'clock, the time assigned for taking the question on resolutions 1 and 2, and amendments, Edmund Quincy moved the previous question, which being sustained, the Secretary proceeded to call the roll, and the result of the vote upon the resolutions was TWO HUNDRED AND FIFTY yeas, and TWENTY-FOUR nays. [The list of names was not handed to us in season for publication this week.]

Mr. Garrison then moved that his amendment be taken up and passed, without discussion, which motion prevailed by a nearly unanimous vote.

Mr. Garrison then offered the following resolution, which was also adopted:

Resolved, That the Executive Committee of the American Anti-Slavery Society be requested to prepare a memorial, setting forth the reasons which exists for dissolving the union with slaveholders, and that the abolitionists of the United States, who agree in repudiating the present slaveholding Government of this country, be recommended to sign this memorial, and to present it to the Legislature of each of the States in which they reside, and to the Congress of the United States.

William A. White offered the following resolution:

Resolved, That if it is the duty of abolitionists to throw up their allegiance to, and deny the supremacy of, the United States Government, and any who hold office under, and take oaths to support it; it is their duty also to refrain from using the courts of justice in the country, since that acknowledges the supremacy of the government; it is their duty to cease petitioning Congress, or the respective Legislatures, and to act in any other capacity than as individuals; and, lastly, it is wrong for them to hold property in any way by the aid of this same Government which is repudiated by them. Adjourned.

Friday Afternoon. The following protest was offered, and ordered to be recorded on the journal:—

PROTEST.

We, the undersigned, members of the New England Anti-Slavery Convention, assembled in Boston on the 28th of May, 1844, and the following days, do hereby protest against the first and second resolutions passed in the said Convention, and also against the preamble and resolution offered by Wm. Lloyd Garrison, which resolutions declare it to be the duty of abolitionists to repudiate the Constitution of the United States, and to agitate for the dissolution of the Union—on the following grounds, viz:

1. That consistency (1) would require from all persons voting in favor of such resolutions, an absolute renunciation of all advantages enjoyed under the Government which they thus repudiate. That as the State Governments acknowledge the Government of the United States, and assist to keep it in operation by the election of Senators, of Presidential Electors, and of Representatives to Congress, it is impossible to renounce the General Government and to separate from it, without at the same time renouncing and separating from the Governments of the several States in which we reside. (2) That such renunciation would cut us off from all appeals to the courts of justice for protection to our persons and property, (3) and would render us, for all practical purposes, non-resistants and no-government men, a position which we are not disposed to assume. (4)

2. That inasmuch as the resolutions assume that we cannot consistently ask others to do what we cannot consistently do ourselves, and inasmuch as all officers under the respective State Governments are obliged to take an oath to support the Constitution of the United States; therefore, an abjuration of the General Government involves an abjugation of the State Governments, and would necessarily cut us off from any political connection with the community to which we belong. (5)

3. That after such abjuration, we could not consistently continue to exercise even the right of petition, since to petition a legislative or executive body is an acknowledgment of the government under which they act. (6)

4. That the abjuration of the Constitution of the United States, and the dissolution of the Union, do not seem to us to tend in the slightest degree toward a peaceful abolition of slavery; but, rather, to its abolition by force on the part of the free States, thus released from their connection with the South, or by means of a servile insurrection, countenanced and sustained by the North. (7)

5. That any abjuration of the Constitution of the United States does not appear to us to relieve the persons so abjuring it from any obligation or responsibility which they are under as citizens. That so long as they remain residents in the country, they are equally liable to be called upon to support the Government of the country, whether they acknowledge that Government or not; that it is impossible for them to remain in the United States, without contributing to the treasury of the United States, (unless they renounce the use of all imported articles, and the convenience of the post-office)—and that the only way by which they can carry out the scheme of a total separation from all connection with slavery is to leave the country. (8)

6. That it is impossible for those who believe in the advantages and necessity of government, to take up a position which separates them from all existing Governments, and drives them to the necessity of attempting to establish a Government of their own. (9)

WILLIAM A. WHITE,
RICHARD HILDRETH,
DAVID H. BARLOW.

GEORGE BRADBURN, with some doubts of the third reason; and also because he conceives that those who voted for the resolutions in question, have assumed, essentially, the same proscriptive, narrow-souled position, which was once taken by certain abolitionists called "new organization;" the latter having declared it to be the duty of all our freemen to go to the polls and vote for the slave, and the former maintaining it to be the duty of all of them, under our present Government, to stay away from the polls, and seek the slave's emancipation by other means. (10)

E. W. GARDNER, with the exception of the third reason, and acquiescing to the addition of George Bradburn.

---

(1) The seceders will endeavor to make their "consistency" consistent with reason and duty.

(2) Very well.

(3) How so? We occupy the position of aliens and foreigners—and are they "cut off from all appeals to the courts of justice?"

(4) But if it be a sound *anti-slavery* position, ought you not *as abolitionists* to assume it, under present circumstances?

(5) But not from exerting a mighty influence over the morals and politics of the country.

(6) Not so. We may petition any body of men to break off their sins by righteousness, without thereby acknowledging the justice of their pretensions.

(7) It can never be cruel or unwise to cease striking hands with thieves, and consenting with adulterers; nor can it ever be safe to do evil, that good may come.

(8) If this is to make us responsible for the Government, then why assert, in another part of this protest, that we occupy, for all practical purposes, the position of "non-resistants and no-government men?"

(9) What did the revolutionists of '76 think of this?

(10) The cases are not analogous.

The discussion on the Church question was then continued by Chamberlain, Douglass, Goodnow, (a clergyman,) S. S. Foster, and others, and the Convention adjourned to 7 1-2, P. M.

Friday Evening. In the confusion, incident to the close of the session, some one took away the minutes of this evening's proceedings, without returning them; and the Secretary, who has prepared this report, will be obliged, therefore, to rely upon his memory.

It was voted that each speaker confine his remarks to 15 minutes.

The subject under discussion was the resolution on the Church. The discussion was continued by Dr. Grandin, H. Clapp, Jr. and C. C. Burleigh.

It was then announced that a BANNER would be presented by the Convention to the American Anti-Slavery Society. The Banner having been brought in, (see description appended,) Charles C. Burleigh presented it, in behalf of the Convention, to Wm. L. Garrison, the President of the American Anti-Slavery Society, who responded in a speech of considerable length, in which he set forth the principles of the Society, and appealed to the audience to give it their support.

DESCRIPTION OF THE BANNER.

The principal object which strikes the eye is the American Eagle, trampling upon prostrate humanity, with one foot upon the Constitution, and the Right of Petition, which also help to keep down the slave, who is chained to the earth by the neck and ankle, with his head upon a pillow of thorns. He is half covered by the American flag, inscribed, PROTECTION. The figure points to that word, looking up to the eagle—as much as to say, "What infamous hypocrisy!" In the eagle's beak is the motto, "*All men are created free and equal*," and the English of the national motto, "*We many are one.*" Under one protecting wing of the eagle is the Capitol, transformed into the centre of a race course; implying that horse-racing is there a matter of more consequence, than the wants and rights of the people. From its dome flies the flag of Equality, while in front is a gang of slaves, with their leaders, and a slave auction. Under the other wing is the American church, with whipping and branding going on in front of it. The smoke of the fire which heats the branding irons, goes in at the very church door with the people, but they are so intent upon form and ceremony, that humanity is passed by on the other side. The steeple is surmounted with a black-robed priest for a weathercock, who points away from wrong and iniquity. On the foreground is a whip, and a ring with prongs for the neck. Above all is the *Eye of the Supreme*, looking down with a frown. The whole is painted upon a red ground, as emblematic of the bloody character of the scene. The reverse side speaks for itself in "letters of light," viz: "Immediate and Unconditional Emancipation"—American Anti-Slavery Society—formed, December 6, 1833. This Banner presented May 31st, 1844. NO UNION WITH SLAVEHOLDERS!

Edmund Quincy then read to the Convention the following magnanimous letter from Cassius M. Clay, of Kentucky, which was received with great applause by the immense assembly:

LEXINGTON KENTUCKY, May 14, 1844.

Edmund Quincy, Esq. Dear Sir:—I have received your letter of the 3d instant, informing me of the resolution of the Board of Managers of the Massachusetts Anti-Slavery Society, which I most gratefully appreciate. I regret that it will not be in my power to meet the true defenders of the principles of '76 in person, and accept of your proffered hospitality. When I regard the moral firmness, and exalted self-sacrifice of the "original" abolitionists of New England, I can receive from no set of men, more acceptable sympathy in the common cause in which we are enlisted. I must confess that I had allusion to your party in my Texas speech. My opinion was founded upon the misrepresentations of the only press which has reached me till within a short period past; and although I have seen, for a year, perhaps, some of your papers, I have not seen your principles of action defined; and I was led to retain my first impression of the party coming from the denunciations of the Southern press. On last night—since I received your letter—in reply in public debate to T. F. Marshall, on the subject of Texas, I took occasion to correct my former assertion, and I shall take the first opportunity that occurs to retrace my false steps upon this subject.

I very much regret the difference between the Anti-Slavery Society and the Liberty party; for I would be glad to see harmony among all the opponents of slavery in the North and South. For although many men join the party for selfish and ambitious purposes, yet it seems to be certainly proper that no aid should be refused which tends to the accomplishment of our final purposes. I have read that portion of your annual address, wherein you refer to the organ of the Liberty party, and I can fully appreciate your feelings towards some of the leaders of that party; yet it seems to me that they are acting out in the most efficient way, the principles laid down by yourselves; but of this, perhaps, I am not in the most favorable position to form a correct idea. It seems to me, however, that whatever be the result, whether you join the Liberty party, or stand alone, that impartial history will award you the first place, besides the more valuable rewards of a good conscience, and of having discharged your duty.

I am deeply sensible of the flattering consideration which you are pleased to express on the part of your compatriots. You, and you only, can rightly weigh the lezionary difficulties and sacrifices which surround one taking the position which I have taken. I hope I shall not falter in the battle. If I have received any light from the North, I trust I may in some small way reflect back a portion of the rays—mutually speaking heart to heart, and adding flame to flame, till the whole land shall be lighted up with revolutionary fire—in which slavery shall be consumed, no more to deface our glorious land forever.

Return once more my thanks to your associates, and believe me, truly, your friend, and obedient servant,

C. M. CLAY.

The Church question was again taken up, and the Convention addressed by Cyril Pearl, (a clergyman,) of Maine. After having spoken for twenty minutes, and the audience having manifested some impatience, the Chair reminded Mr. Pearl that his fifteen minutes had expired. He declined complying with the rule, and continued to keep his stand in front of the Speaker, which called forth much noise from the audience, of various kinds. Mr. Pearl was appealed to, to take his seat, but declined, until he saw that his friends were about getting up a mob, for which he would be responsible, and then he took his seat. S. S. Foster then addressed the Chair, amid loud cries of "music," "the Hutchinsons." Cyril Pearl then got up, and requested the audience, out of regard to him, to cease their disturbance, and hear S. S. Foster. But he (Mr. Pearl) had raised a storm which he could not quell. N. P. Rogers expressed the hope that the audience would not stop their noise at anybody's request, but would act their own pleasure, and when they saw it was wrong, desist.

C. L. Remond now got the floor, and said that he had intended to address them at some length, (which the audience appeared to desire,) but that he could not speak to those who had put a gag into Stephen S. Foster's mouth. The cry for music continued, when it was announced that the Hutchinsons wished it stated, that they owed it to themselves and the cause not to sing under such circumstances.

The Convention then adjourned, *sine die.*

FRANCIS JACKSON, *President.*

H. CLAPP, Jr.
PAULINA WRIGHT,
GERTRUDE K. BURLEIGH, } [*Secretaries.*

Since the Convention adjourned, the following Protest has been sent to us for publication. We append a few notes.

PROTEST.

The undersigned, a member of the New-England Anti-Slavery Convention, protests against the doings of the Convention, in passing the disunion or no-government resolutions, because I deem them inconsistent with the principles of the Constitution of the American Anti-Slavery Society, which requires the use of moral and political action (1) to change the public sentiment, and effect the peaceful abolition of slavery—consequently limiting and impairing the efforts of abolitionists, and thereby protracting the time of the removal of slavery from this land; and because I deem the passage of the resolutions as an entering wedge to a test which may be (2) followed by a contraction of the anti-slavery platform, and which will expel therefrom many useful and efficient laborers in the cause of freedom; and because I cannot adopt them, and live in this country while the present Constitution of the United States and this State remain unchanged, inasmuch as the paying of taxes, and using imported articles which are subject to the payment of duties, are inconsistent with the resolutions; (3) and because the gag was instituted at their passage, by the adoption of the previous question, thereby preventing an able advocate of liberty and humanity from being heard. (4) JOSEPH SOUTHWICK.

Boston, May 31, 1844.

---

(1) Nothing is said about political action in that Constitution. The aim of the Society is stated to be, "to convince all our fellow-citizens, by arguments addressed to their understandings and consciences, that slaveholding is a henious crime," &c.; and also "to endeavor, in a constitutional way, (i. e. not by unlawful means,) to influence Congress to put an end to the slave-trade," &c. The action of the New England Convention, involving as it does, important moral and political consequences, is strictly in accordance with this design, and therefore this objection is void.

(2) "May be"?—This is mere supposition, not less unjust than it is gratuitous. It is just as much "an entering wedge," "a test," to say that no abolitionist should sustain a pro slavery sect or party, as it is to apply the same rule to a slaveholding government. Yet our friend Southwick does not justify any abolitionist remaining in the whig or democratic party, at the present time.

(3) This charge is a mere assumption, which we deny. But what if it were true? It would only prove that the seceders from the government have yet another step to take—not that they ought to uphold a bloodstained compact!

(4) This objection, it seems to us, is utterly deficient in weight and candor. Even if such a gag had been applied, we do not see how it would invalidate the position taken by the Convention, in regard to the compact. But what were the facts? The question of disunion had been discussed for two days and evenings, until the Convention became quite weary of it, as no additional light was thrown upon it by prolonging the discussion, and as other important subjects remained to be considered; and they unanimously voted to take the question at a certain hour, without further debate—no one raising an objection to that vote. When the hour agreed upon arrived, and, we believe, after the previous question had been moved and seconded, in order to cut off the amendments, our friend George Bradburn signified that he would like to make a speech against the resolutions of Wendell Phillips; but he was not in order—and if he had been permitted to speak, some one else would have wished to reply, and the few remaining hours of the Convention would have been consumed, to no useful purpose. The opponents (at least not less than eight in number) occupied as much time as the friends of the resolutions, if not more. In view of these facts, we submit whether the charge that "a gag was instituted," is not highly unjust.

COME-OUTERS.—The Methodist Society in Forsyth street were practical disorganizers, I understand, on Sunday last. It seems that the ministers in attendance on the General Conference, have been distributed among the various Methodist Societies in the city, to preach every Sunday. The Forsyth street people requested their pastor, Heman Bangs, not to send them again a slaveholder. The Reverend prelate disregarded the request, and when a slaveholder arose in his pulpit again on Sunday last, a large proportion of the congregation arose also in their pews, and left the house immediately. Whether the faithful few who remained were fed and were filled, by the sweet food that fell from their spiritual, slaveholding, guide, deponent sayeth not.

METHODIST EPISCOPAL CHURCH.—The General Conference of this Church closed its long sitting on Monday last. Our promised report of its proceedings on the Slavery question must be deferred another week for want of room.

CHARLES MARRIOTT.

In the paper of to-day is a Testimony in behalf of our deceased friend, Charles Marriott, issued by Friends' Association for the relief of the Slave, and improvement of Colored People. If ever man deserved a tribute to his memory, it was Charles Marriott. He was one of the meekest, truest, tenderest spirits that ever lived; most conscientious in the discharge of every duty, most faithful in the stewardship to which his Heavenly Father appointed him. What must be the spiritual state of a sect that could excommunicate such a man, for the very fact that he was firm in adhering to his own convictions of duty, though the effort cost his meek and gentle spirit many a struggle. The Testimony to which we have referred the reader, is understood to be from the pen of our excellent coadjutor, Rowland T. Robinson, a highly esteemed member of the Society of Friends, and for many years a member of the Meeting for Sufferings.—L. M. C.

Congress.

THURSDAY, JUNE 6.

In SENATE, Mr. White, of Indiana, presented a petition of the Society of Friends, in the district of Indiana, Illinois, and Western Ohio, protesting against the ratification of the treaty for the annexation of Texas, as tending to "uphold and extend" the institution of Slavery. Mr. White spoke of the respectability of the signers, who represented a society of 25,000 persons, and asked for it a fair and respectful hearing.

Mr. Berrien raised the question of reception upon this as being in the list of Abolition petitions; a hoped according to the rule applicable to them, that it would be laid on the table.

Mr. Crittenden said it was a petition which went against the farther extension of Slavery, and sought not to intermeddle with it in the United States. Hence, it should be received.

The petition was finally received. Yeas 27, nays 10; and was laid on the table.

In Executive session, Mr. Rives, spoke at some length in favor of annexation, but at the conclusion of his remarks, declared that he should vote against *this* treaty. Mr. Benton made a powerful reply to the arguments of Mr. Rives.

In the HOUSE, the special order of the day was the contested claim of Mr. Botts to the seat occupied by Mr. Jones, (Speaker).

Mr. Botts appeared in person at the bar of the House, to contest his claim. After an able rejoinder from Mr. Jones, the resolution, declaring Mr. Jones entitled to his seat, was passed unanimously. Yeas 150, nays 0.

The general appropriation bill then came up. The amendment of the Committee, increasing the appropriation for the library of Congress from $2,500 to $5,000, was rejected. Yeas 73, nays 81. That of $10,000 for painting the Capitol, (which greatly needs it,) was rejected. Yeas 49, nays 111. For purchase of substantial furniture for the President's house, $20,000, in addition to sale of old furniture, under the direction of the *next* President—rejected. Yeas 35, nays 112.

FRIDAY, JUNE 7th.

In SENATE, to-day, Mr. Archer, in presenting a memorial for an alteration of the naturalization laws, remarked that there was now a deep and general feeling on the subject. Recent occurrences had served to fix public attention upon it.

If no one else moved in the matter, he pledged himself to do it himself. It could not be supposed that a foreigner, ignorant and illiterate, could become well versed in our institutions in five years.

Mr. Choate reported a bill for the purchase of Morse's electro-magnetic telegraph, and extending the line of communication, by the same, to New-York, from Baltimore.

Mr. Choate reported a bill for the relief of the National Institute.

The bill for the remission of duties on railroad iron, for five years, was taken up, and Mr. Evans explained and advocated it.

The Senate then went into Executive session.

In the HOUSE, a communication was received from the Postmaster General, complaining of the charges preferred against him by Mr. Garret Davis, of Kentucky, in a debate in the House, on the proposition to abolish the special agent of the post office.

Mr. Davis reiterated the charge that this special agent, Mr. Brown, did interfere in the election between himself and Mr. Robert Wickliffe, and under the direction of the Postmaster General.

Mr. Johnson moved the charge be inquired into by the Committee on the Post-office. Motion agreed to.

SATURDAY, JUNE 8, 3 o'clock, P. M.

In the SENATE, this morning, Mr. Bagby submitted a resolution, as follows:

Resolved, That the resolutions of the Commonwealth of Massachusetts, now upon the table, be entered on the journal of the Senate; said resolutions being in the words following:

[Here followed the resolutions in favor of the amendment of the Constitution, for the abolition of representation for slaves.]

Resolved, As the solemn judgment of the Senate, that the Constitution of the United States ought not to be amended in the manner suggested and recommended in the said resolutions of the Legislature of the Commonwealth of Massachusetts.

Laid on the table.

Mr. Woodbridge presented a remonstrance against the annexation of Texas. The memorialists represent that it is a violation of the original compact between the States; also, that the people made this Constitution for themselves, and not for a foreign country.

The nomination of Mr. Rantoul, as Secretary of the Treasury has not gone in, and it is said, will not. The report is, that Judge McLean will be nominated, and will decline the appointment. The President will fill the vacancy during the recess.

Mr. J. T. Adams, formerly editor of the Centinel, [Boston,] has been nominated as Collector of the port of New Bedford.

David Hayden has been nominated as Collector of the port of New Orleans.

Correspondence of the Commercial Advertiser, June 9.

REJECTION OF THE TREATY.

The Senate adjourned at about 10 o'clock on Saturday night, after rejecting the annexation treaty.

Mr. Archer closed the debate, and the vote was then taken, and was, yeas 16, nays 35.

The yeas were, Messrs. Atchison, of Missouri; Bagby, of Alabama; Bresse, Illinois; Buchanan, Pennsylvnia; Colquitt, Georgia; Fulton, Arkansas; Haywood, North Carolina; Henderson, Mississippi; Huger, South Carolina; Lewis, Alabama; McDuffie, South Carolina; Semple, Illinois; Sevier, Arkansas; Sturgeon, Pennsylvania; Walker, Massachusetts; Woodbury, New Hampshire—16.

The nays comprehend all the rest of the Senators, except Mr. Hannegan, of Indiana, who was absent.

Mr. Benton immediately introduced a bill for the annexation of Texas, which was read the first time.

Its provisions are in substance as I have hitherto stated. It fixes the boundaries of Texas, and annexes it, on certain conditions, one of which is the assent of Mexico.

It is not probable that it will pass at this session, though a different opinion is expressed in an article which appeared in Friday's Globe, and which was generally attributed to Mr. Benton.

The President has determined to veto the Eastern-harbor and river-bill. It is also supposed, as a matter of course, that he will veto the Western-river and harbor-bill.

SUPREME COURT OF THE UNITED STATES.—Judge King, of Philadelphia, has been nominated to fill the vacancy caused by the death of Mr. Justice Baldwin; but it is doubted whether the nomination will be confirmed.

TEXAS.—It is rumored, among other things, that the President will call Congress, in September, for the purpose of recommending the passage of a joint resolution for the annexation of Texas.

APPROPRIATIONS, CIVIL, DIPLOMATIC AND MILITARY.

The bill which has passed Congress and become a law, making appropriations for certain fortifications for the year ending 30th June, 1845, provides as follows:

Forts.	*Appropriations.*	*Forts.*	*Appropriations.*
Detroit	$35,000	Buffalo	$20,000
Fort Ontario	10,000	Outlet L. Champlain	40,000
Gov's. Island (Boston.)	10,477	Fort Independence, Bost.	8,000
Fort Warren (Boston.)	15,000	" Adams, Newport	8,000
Rebuilding Fort Trumbull, (New London.)	20,000	" Schuyler, Throgs Point, L. I. Sound	30,000
Castle Williams (N. Y.)	8,000	Fort Wood, Blackwells' I.	13,000
Fort Hamilton "	8,000	" Mifflin	4,900
" Delaware (conditionally	90,000	" in Annap. Harbor	5,000
Fort Washington (Pot.)	15,000	" Monroe, Va.	15,000
" Calhoun	5,000	" Macon, N. C.	5,000
" Caswell (N. C.)	6,500	" Moultrie, S. C.	10,000
Dike, &c. at Cha's.	20,000	" Sumter, S. C.	43,000
Fort Johnson, S. C.	1,400	" Pulaski, Sav.	13,000
" McRee, Pensacola	5,000	" Barrancas, Pens.	13,500
" Morgan, Mobile	12,000	" Pike, La.	11,000
" Jackson, La.	5,000	" Livingston, La.	45,000
" Smith, Public Building, Arkansas	30,000	" Gibson	15,000
" Townson, Pub. B'ld.	6,000	Contingent, &c.	25,173
		Total.	$550,999

A small portion of the above is for balances of former appropriations.

The Civil and Diplomatic Appropriation bill, discussion upon which probably closed Thursday in the House of Representatives, had assumed on Wednesday, the following shape:

An outfit was voted for Mr. Wise, of $9,000.

The appropriation for the outfit of a new Minister to Russia was struck out by the Committee. Mr. Profit's outfit was granted, and he has outfit, infit, and all, to appease the pains of rejection by the Senate.

The following are among the appropriations of the bill as agreed to by the Committee of the Whole:

Mileage of Members	$351,000	Light-Houses	397,000
Pay of officers of Cong.	99,000	Surveys of Public Lands	125,000
Conting. Exp. of Senate	4?,000	Foreign Ministers	72,000
Conting. Exp. of House	75,000	Secretaries of Legation	16,?00
Library	11,000	Charges	8?,?00
State Department	48,000	Min. and Drag. to Turkey	8,500
Treasury Department	330,000	Conting. Exp. Foreign Intercourse	30,000
War Department	126,000	Consul at London	2,000
Navy Department	85,000	Outfits and Ministers to Brazil and London, and of Charges to Portugal and Buenos Ayres, (proposed, but not yet adopted.)	27,000
Post-Office Department	163,000	Protection to American Seamen	30,000
Surveyors and Clerks	86,000		
Mint and branches	117,000		
Territories	65,000		
Judiciary	520,000		
Miscellaneous	30,000		
Coast Survey	80,000		
Boston Custom-House	80,000		
Total.			$2,923,600.

These will have been increased somewhat, though not materially.

ANNEXATION.

VALUE OF THE UNION.—South Caroline has, at length, it seems, "calculated the value of the Union," and found it to be less than the value of Texas. A sort of mass meeting was recently held at Beaufort, at which the following, among other resolutions, was unanimously adopted. The Globe remarks, that it is only an amplification of Mr. Rhett's laconic text—"Texas with or without the Union":—*Boston Courier.*

"Resolved, That if the Senate of the U. States, under the drill of party leaders, should reject the treaty of annexation, we appeal to the citizens of Texas, and urge them not to yield to a just resentment, and turn their eyes to other alliances, but to believe that they have the warm advocacy of a large portion of the American public, *who are resolved that, sooner or later, the pledge in the treaty of 1803, shall be redeemed, and Texas be incorporated into our Union.* But if, on the other hand, we are not permitted to bring Texas into our Union peacefully and legitimately, as now we may, then we solemnly announce to the world that we will dissolve this Union, sooner than abandon Texas."

On motion of G. P. Elliot, Esq. it was

"Resolved, That the Chair, at his leisure, appoint a committee of vigilance and correspondence, to consist of twenty-one, to aid in carrying forward the cause of Texas annexation."

All South Carolina, however, is not for annexation. The Columbia Chronicle, an influential paper at the seat of Government, and the Cheraw Gazette, a journal devoted in other respects to Mr. Calhoun, denounces it earnestly. Besides other objections, they urge that a union with Texas would drain South Carolina of her best citizens and much capital, leaving the remainder to be more taxed to pay the public debt of the State and support the Government.

EXTREMES MEET.—At a late Texas meeting in New Orleans, the following absurd resolutions were adopted:

"Resolved, That it is peculiarly the duty of the now State of Louisiana to vindicate the rights of the inhabitants of said territory, between the Sabine and the Rio del Norte, to incorporation into the Federal Union.

"Resolved, That the inhabitants of Texas, having repeatedly manifested great anxiety for the incorporation of their Republic into the Federal Union, it will become the duty of *the State of Louisiana*, in the event of the rejection of the treaty of annexation, *to take immediate steps for the formation of a compact with the Republic of Texas*, subject to the Constitutional action of the Congress of the United States; the object of which will be to extend the boundary of Louisiana to her ancient limits."

This is taking the wind out of Captain Tyler's sails, certainly. The New Orleans Tropic thinks the gentleman who reported the above resolutions, never read the 10th section of the constitution, which commences thus: "No State shall enter into any Treaty, Alliance, or Confederation," &c. Probably these good people also mean to obey the Constitution, "AS THEY UNDERSTAND IT."

VALUE OF TEXAS.—Andrew Stevenson, late minister to England—writing on annexation, thus delivers himself: We can't keep pace with all the letters on this subject, but this is too rich to be lost;

"By this union we take the surest means of fortifying not only the great defences of liberty, and security, and securing the perpetuity of our glorious institutions; but we advance the cause of freedom, civilization, and Christianity, throughout this Western hemisphere, for all future time!!!"

GENERAL INTELLIGENCE.

General Items.

The Conflagration at New Orleans.—The total loss by the great fire on the 18th instant, is estimated at $239,600. Number of main buildings destroyed, 175; outbuildings, 100. The Bee of the 20th says:

The number of persons left houseless by this distressing calamity, cannot fall short of two thousand, the greater portion of whom are of the poorer class of society. It is almost unnecessary to state, that a public meeting of our citizens will be immediately called for the purpose of affording assistance to the sufferers, and we doubt not our sister cities will not be backward in responding to the call of the afflicted and distressed.

A Judge arrested in Court for Forgery.—The following letter, received at this office on Thursday, was accidently omitted in yesterday's paper.—*True Sun.*

HERKIMER, June 5th, 1844.

You will be surprised to learn that Judge Smith, first judge of Herkimer county, was yesterday arrested at Herkimer, on a charge of forgery. The judge had organized the Court and charged the grand jury; who, on retiring, found the first business to which their attention was directed, compromised the character of the functionary who had just harangued them! He was accused by competent witnesses of having forged three names—one of them that of the county clerk—to a mortgage for about $700, in 1839. A true bill was found against him, he was called from the bench, arrested, and held to bail. The mortgage, itis stated, was given to raise money for Judge Smith's use, and the cash obtained from a widow lady residing in the town of Fairfield. It is also stated that the interest has been regularly paid.

P. S.—One o'clock, P. M. The judge has failed to procure bail so far. He is in custody of the sheriff.

Rights of Women.—The bill which passed the Senate, entitled an act to extend the rights of married women, and which was intended to save the real estate of the wife which she possessed at the time of marriage, from attachment on account of her husband's debts, was lost in the House yesterday. This was a most important bill for good or for evil.—*New Haven Palladium.*

Fugitive Slaves.—The bill repealing the laws of 1838 and 1839, in relation to fugitive slaves, and which is intended to prevent any of the officers of the State from becoming slave catchers for other States, passed the House yesterday without a division. It will probably also pass the Senate. That provision of the bill making it a penalty of $5.0 to violate the law was stricken out.—*Ibid.*

Father Mathew.—We regret to see it stated that a letter has been received in this country from Father Mathew, in which, he declines visiting the United States the present season, according to his previously expressed intention.—*Tribune.*

Cotton.—In 1787 the first cotton seed was planted in this country. Already its influence is so great as to threaten the dissolution of the Union. Think of this!—*Baltimore Saturday Visitor.*

The Missouri, Mississippi, and Illinois rivers were still rising at the latest dates.

NOTICES.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Dear friends and fellow laborers.—With hopeful hearts, we have commenced our preparations for our next annual fair, resolved that it shall be greatly superior to that of the last year. For the accomplishment of this purpose, we are dependent upon you. Will you not give us ample proof that we have not relied upon you in vain? You cannot need that we should offer you incentives to increased diligence and zeal in our common cause. The image of the suffering slave is vividly before your mental vision; and were you in any danger of forgetting the sad living picture, it would be frequently revived by some new odious manifestation of the slave power, or by the presence of the fugitive, crossing, in the haste of terror, your brighter path.

Nor need we present to you arguments in favor of this method of advancing our cause. You are aware that our fairs have been a source of great pecuniary profit, as the reports of the treasurer of the Philadelphia Female Anti-Slavery Society show. The principal part of the profit derived from them have passed into the treasury of the Pennsylvania Anti-Slavery Society, of which you are members. In asking your assistance, then, we are but asking you to aid our common cause, through the agencies which you have constituted. You have nobly responded to our calls, in other years. Have you not commenced our second decade with renewed ardor and increased self-sacrifice? Will you not evince it by immediately beginning, with us, preparations for the fair of 1844? Labor, each according to your ability or inclination, to let each do something. All marketable commodities, useful or ornamental, will be gratefully received. If our contributors will send, with their manufactures, a statement of the cost of the materials of each, the committee estimating the labor expended on them, will be careful to prevent any article from being sold at a price below its value. A very large part of the articles sold, yield a *fair profit.* If any of our friends in the country, will come and superintend the sale of their articles, they will be most welcome, and their aid truly valuable.

We are sorry to say that our poultry stall was not as well furnished as usual last year. Will not abolitionists who are preparing produce for their own tables or the market, remember, and give us a practical proof that they remember the physically and spiritually starved slave? Give to him, as God hath given to you, freely, abundantly.

We advise all who intend to work in this department, (and what abolitionist in Eastern Pennsylvania does not) so begin at once to do something, and enlist the sympathies and efforts of as many others as possible.

We are sure, dear friends, that none of us will regret having done too much, but we may regret having done too little for the emancipation of two and a half millions of slaves.

On behalf of the Philadelphia Female Anti-Slavery Society.

Anne M. Hopper, *Maria W. Davis,*
Mary Grew, *Emma Parker,*
Sarah McKim, *Matilda Casey,*
Phebe Earle, *Taressa Hallowell,*
*Hul

Poetry.

From the Quincy Patriot.

CLAY MELODY.

Beneath a scorching sun,
A human being wrought,
To whom the evening brought
No hope that his work was done—
Covered with dust and sweat,
And cheeks with hot tears wet,
He toiled the livelong day.
No rest the Sabbath gave—
For oh! he was a slave—
Huzza for Henry Clay!

He leaned upon his spade—
It was at noontide hour,
When the sun with fiercest power,
Its hottest beams displayed:
In tears he sought relief
From agony and grief—
His thoughts were far away,
For his wife and child were sold,
That the gambler might have gold—
Huzza for Henry Clay!

A dream of freedom he
For one short moment caught,
And the poor slave spake his thought—
"Oh! that I might be free!"
His master drawing near,
Chanced that short prayer to hear,
And borne by wrath away,
He made one desperate bound,
And felled him to the ground—
Huzza for Henry Clay!

The thong was in his hand—
A thong of knotted hide,
Hardened with blood beside,
And braided as a band:
Blow after blow he gave,
To that unhappy slave—
As if in boyish play,
He lashed him till the gore
His quivering limbs ran o'er—
Huzza for Henry Clay!

Each stripe curled up the flesh,
And it crawled upon his bones—
Then fainter grew his groans;
But as the blood runs fresh,
'T was lash, and lash, and lash—
Oh, God! that fearful gash!
Thy hand in mercy stay!
Ah! with that knotted hide,
He lashed him till he died—
Huzza for Henry Clay!

THE TWO LOCKS OF HAIR.

FROM THE GERMAN OF PSIZI.—TRANSLATED BY H. W. LONGFELLOW.

A youth light-hearted and content,
I wander through the world;
Here, Arab-like, is pitched my tent,
And straight again is furled.

Yet oft I dream, that once a wife
Close in my heart was locked,
And in the sweet repose of life
A blessed child I rocked.

I wake!—away that dream,—away!
Too long did it remain!
So long, that both by night and day
It ever comes again.

The end lies ever in my thought;
To a grave so cold and deep,
The mother beautiful was brought;
Then dropped the child asleep.

But now the dream is wholly o'er,
I bathe mine eyes and see;
And wander through the world once more,
A youth so light and free.

Two locks,—and they are wondrous fair,—
Left me that vision mild;
The brown is from the mother's hair,
The blond is from the child.

And when I see that lock of gold,
Pale f ow the evening red;
And when the dark lock I behold,
I wish that I were dead.

THE SILK-WORM'S WILL.

BY MISS H. F. GOULD.

On a plain rush hurdle a silk-worm lay,
When a proud young princess came that way.
The haughty child of a human king,
Threw a sidelong glance at the humble thing,
That took with a silent gratitude,
From the mulberry leaf, her simple food—
And shrunk, half scorn and half disgust,
Away from her sister child of dust,
Declaring she never yet could see,
Why a reptile form like this should be,
And that she was not made with nerves so firm,
As calmly to stand by a "crawling worm!"

With mute forbearance the silk-worm took
The taunting words and the spurning look,
Alike a stranger to self and pride,
She'd no disquiet from aught beside,
And lived of a meekness and peace possessed,
Which these debar from the human breast,
She only wished, for the harsh abuse,
To find some way to become of use
To the haughty daughter of a lordly man;
And thus did she lay a noble plan
To teach her wisdom, and to make it plain
That the humble worm was not made in vain;
A plan so generous, deep, and high,
That to carry it out she must even die!

"No more," said she, "will I drink or eat!
I'll spin and weave me a winding-sheet,
To wrap me up from the sun's clear light,
And hide my form from her wounded sight.
In secret, then, till my end draws nigh,
I'll toil for her; and when I die,
I'll leave behind, as a farewell boon,
To the proud young princess, my whole cocoon,
To be reeled and wove to a shining lace!
And when she can calmly draw her breath,
And hang in a veil o'er her scornful face!
Through the very threads that have caused my death;
When she finds at length, she has nerves so firm,
As to wear the shroud of a crawling worm,
May she bear in mind that she walks with pride
In the winding-sheet where the silk-worm died."

TO THE MOCKING-BIRD.

Winged mimic of the woods! thou motley fool!
Who shall thy gay buffoonery describe?
Thine ever-ready notes of ridicule
Pursue thy fellows still with jest and jibe:
Wit, sophist, songster, Yorick of thy tribe,
Thou sportive satirist of Nature's school;
To thee the palm of scoffing we ascribe,
Arch-mocker and mad Abbot of Misrule!
For such thou art by day—but all night long
Thou pourest a soft, sweet, pensive, solemn strain,
As if thou didst in this thy moonlight song,
Like to the melancholy Jacques complain,
Musing on falsehood, folly, vice, and wrong,
And sighing for thy motley coat again.—*Wilde.*

Miscellany.

THE TRAVELLING TINMAN.

BY MISS LESLIE.

Mr. Warner owned a small farm in the State of Pennsylvania, not far from Maryland. He and his wife were Quakers. They had one son and two daughters, whose names were Israel, Amy, and Orphy.

One beautiful evening at the close of the month of August, they heard the noise of a tin trumpet. Soon they saw the cart of a tin-pedlar rattling down the hill at a brisk trot. The tinman came, blowing his horn, to the steps of the porch. After buying some articles, the farmer invited him to sit down and take supper with the family. He accepted the invitation very readily.

While the pedlar led his horse into the barn-yard to carry him a bucket of water from the pump, and to feed him by the light of the moon, the girls went to the back of the cart, when they were startled at seeing something alive, moving behind the round opening of the cover.

In a moment the head of a little black child peeped out of the hole. The girls were so surprised that they could not utter a word. The young negro, afraid of being seen, popped down its head among the tins.

"Amy, did thee see that!"—asked Orphy, in a low voice.

"Yes, I did so," replied Amy; "what can the man be doing with that little negro, and why does he hide it? Let's go and ask the child."

"No, no!" exclaimed Orphy, "the tinman will be angry."

"And who cares if he is?" said Amy; "he has done something he is ashamed of, and we need not be afraid of him."

They then went quite close to the back of the cart, and Amy said, "Here little one, show thyself and speak; and do not be afraid, for nobody's going to hurt thee."

"How did thee come into this cart?" asked Orphy, "and why does the tinman hide thee? Tell us all about it, and be sure not to speak loud."

The black child again peeped out of the hole, and looking round, said, "Are you quite sure the naughty man won't hear us?"

"Quite sure," answered Amy, "but is thee a boy or girl?"

"I'm a little gal," replied the child, "and my name's Dinah, and I'm five year old, and my daddy and mammy are free colored people, and they lives a big piece off, and daddy works out, and mammy sells gingerbread and molasses-beer, and we have a sign over the door with a bottle and cake on it."

Amy. But how did this man get hold of thee, if thy father and mother are free people? Thee can't be bound to him, or he need not hide thee.

Dinah. O, I know I ain't bound to him—I expect he stole me.

Amy. Stole thee! What, here in the free State of Pennsylvany?

Dinah. I was out picking huckleberries in the woods up the road, and I strayed off a big piece from home. Then the tinman comed along, driving his cart, and I run close to the roadside to look, as I always do when anybody goes by. So he told me to come into his cart, and he would give me a tin mug to put my huckleberries in, and I might choose it myself, and it would hold them a heap better than my old Indian basket. So I was very glad, and he lifted me up into the cart, and I choosed the very best and biggest tin mug he had, and emptied my huckleberries into it.

And then he told me he'd give me a ride in his cart, and then he set me far back on a box, and he whipped his beast, and druv and druv, and jolted me so that I tumbled all down among the tins. And then he picked me up, and tied me fast with his handkercher to one of the back posts of the cart to keep me steady, he said. And then, for all I was steady, I could'nt help crying, and I wanted him to take me home to daddy and mammy. But he only sniggered at me, and said he wouldn't, and bid me hush; and then he got mad, and because I wouldn't hush up just in a minute, he whipped me quite smart.

Orphy. Poor little thing!

Dinah. And then I got frightened, for he put on a wicked look, and said he'd kill me dead if I cried any more, or made the least bit of noise. And so he has been carrying me along in his cart for two days and two nights, and he makes me hide away all the time, and he won't let nobody see me. And I hate him, and yesterday, when I know'd he didn't see me, I spit on the crown of his hat.

Amy. Hush!—thee must never say thee hates anybody.

Dinah. At night I sleeps upon the bag of feathers; and when he stops anywhere to eat, he comes to the back of the cart, and pokes in victuals, (he has just now brung me some,) and he tells me he wants me to be fat and good-looking. And I'm almost all the time very sorry, only sometimes I'm not, and then I should like to play with the tins, only he won't let me. I don't dare to cry out loud, for fear the naughty man would whip me; but I always cry when we're going through woods, and there's nobody in sight to hear me. He never lets me look out of the back of the cart, only when there's nobody to see me, and he won't let me sing, even when I want to.

Amy Now, Orphy, what's to be done? The tinman has, of course, kidnapped this black child, to take her into Maryland, where he can sell her for a good price; as she is a fat, healthy-looking thing, and that is a slave State. Does thee think we ought to let him take her off?

Orphy. No, indeed! Yonder's Israel coming to turn the cows into the clover-field. Little girl, lay quiet, and don't offer to show thyself.

Israel now advanced—"Well, girls," said he, "what's thee doing at the tinman's cart? Not meddling among his tins, I hope?"

"Israel," said Amy, "step softly—we have something to show thee."

The girls then lifted up the corner of the cart cover, and displayed the little negro girl, crouched upon the bag of feathers—a part of his goods which he had not shown.

The young man was much amazed, and his two sisters began both at once to relate to him the story of the black child. Israel looked angry. His sister said to him, "To be sure we won't let the man carry this child off with him."

"I judge we won't," answered Israel,

"Then," said Amy, "let us take her out of the cart, and hide her in the barn or somewhere, till he has gone."

"No," replied Israel, "I cant say I feel free to do that. It would be much like stealing her over again. Put her down in the cart, and let her alone. I'll have no underhanded work about her. Let's all go back to the house. But say nothing."

The girls cautioned Dinah not to let the tinman know they had seen her, and to keep herself quiet; and they then went with their brother to the house, feeling very uneasy.

"Israel," said his mother, as he entered, "this friend is making the china as good as new, only that we can't help seeing the join; and we are going to give all the mended things to thee."

The tinman having finished his work, and been paid for it, said it was high time for him to be about starting, and he must go and look after his cart. He left the house for that purpose; and Israel looking out at the end window, said, "I see he is not coming round to the house again, but he's going to try the short cut into the back road. I'll go and see that he puts up the bars after him."

Israel went out, and his sisters followed him to see the tinman off.

The man came to the bars, leading his horse with the cart, and found Israel there before him.

"Are you going to let down the bars for me?" said the tinman.

"No," replied Israel, "I'm not going to be so polite; but I intend to see that thee carries off nothing more than belongs to thee."

"What do you mean?" exclaimed the tinman, changing color.

"I expect I can show thee," said Israel. Then stepping up to the back of the cart, and putting in his hands, he pulled out the black child and held her up before him, saying, "Now, if thee offers to touch this girl, I think we shall be apt to differ."

The tinman then advanced towards Israel, and with an angry look raised his whip; but the fearless young Quaker (having handed the little girl to his sisters, who held her between them) broke a stick from a tree that grew near, and stood with a look of calm resolution.

The man went close up to him with his whip; but before he had time to strike, Israel seized him by the collar, and swinging him round to some distance, flung him to the ground with such force as to stun him, saying, "Mind, I don't call myself a fighting character; but if thee offers to get up, I shall feel free to keep thee down."

The tinman began to move, and the girls ran to the house for their father, leading the little black girl whose screams were loud enough.

In an instant, the stout old farmer was at the side of his son, and notwithstanding the struggles of the tinman, they drew him by force to the stable, into which they fastened him for the night.

Early next morning, Israel and his father went for a warrant and for a constable, and were followed home by half the township. The county court was then in session; the tinman was tried, and convicted of having kidnapped a free black child, with the design of selling her as a slave in one of the southern States; and he was punished with a fine and imprisonment.

To conclude—an advertisement having been inserted in several of the papers, to tell where Dinah, the little black girl, was to be found, and the tinman's trial having been noticed in the public prints, in about a fortnight her father and mother (two very decent free people of color) arrived to claim her; having walked all the way from their cottage in the next county. The meeting was most joyful to them and to her. They told at full length every particular of their anxious search after their child, which was ended by a gentleman bringing a newspaper to their house, containing the welcome news that she was safe at Micajah Warner's.

Amy and Orphy were desirous of keeping little Dinah in the family, and as the child's parents seemed very willing, the girls urged their mother to keep her instead of Cloe. But Israel declared that he chose to have little Dinah himself, if her parents would bind her to him till she was eighteen.

Israel was soon married, and lived in the house near the saw-mill. He prospered; and in a few years was able to buy a farm of his own, and to build a stone house on it. Dinah turned out very well, and the Warner family still talk of the night when she was found in the cart of the traveling tinman.

From the Concordia Intelligencer.

TEACHING A SLAVE MUSIC—VIEUX TEMPS IN CONCORDIA.

This violinist appeared in Natchez, and gave two concerts. Among the audience were some few Concordians, who crossed the Mississippi in a "dug-out," determined to give the scraper a fair chance, as they were fond occasionally of a *scrape* themselves.

The affair went off delightfully. Vieux Temps brought out airs from his violin, and the venetian blinds of the concert room admitted *airs* from the world at large; the ladies present fluttered their fans, and the bow fluttered in the violinist's hand, and the hearts of the *beaux* fluttered beneath fashionable vests. We would speak of one, who listened entranced, listened as a lover listens when he taps upon the window, from which is to come a mistress, a mistress of a fortune in her own right, and who will elope if not prevented. The Concordian, the hero of so much attention, said little and did less, but repaired to his retreat and kept up a constant thinking; he had heard much music from his youth up, he was familiar with sweet sounds, not by the day and month only, but particularly *by the quarter*. Venerable Ethiops had tortured the sweet airs of Mozart and Bellini, and in hours of inspiration, given forth the *dark* mysteries of their own sun burnished soil, in fantastic sounds, for years; yet he had admired them not.

Vieux Temps had given him a new sense—he saw in these, before thought crude exhibitions of music, the outpourings of nature; the perfection lay in the movement of the bow; accomplish this, improve but the action of this magical weapon, and he had a crowd of great *artistes* about him. In the mysterious hour of midnight he brought a venerable *field hand* to his bachelor's parlor, seated him in the centre of the room, and bade him proceed with his incantations. Something like "boatmen row" was distinguishable in the sounds, as the performer worked his bow, as regularly as clock work. "Now," said this modern Frankenstein, "throw a new spirit into your bow, imitate my poker, and follow my orders, as you value your ears; see here, work it up, and down, crosswise, give it a lick back, now this way, go slow, go quick, smash down the hair on all the strings, now give that little one an over dose, fire away on that wired one, keep it up, faster, you rascal, or you will get fifty, now softly, quietly, you villain, shove up your left hand chuck to the fiddle bridge, down again like lightning, now this way, (flourishing the poker vertically,) now this way, (drawing it through the air horizontally,) now every way, you nigger, work as you would at a corn shucking; work, work!"

All this while the master and the slave seemed to be in a state of phrensy; the violin squeaked, bleated, groaned, and whispered; all air, rythm or soul was absent, still, on it went; twenty calves, with their maternal parents absent, could not have made the air more hideous; a pond of bull frogs croaking for rain, or ten saw-filers joined in split-the-ear, would not have done more. The master-spirit, the experimenter, the philosophizer into the merits of Vieux Temps and Ole Bull was in ecstacy; springing to his feet, he struck the fiddle bow into the air with his sceptre, the poker, dashed his hand over a lithographic portrait of Paganini nailed to the wall, tearing it through the centre, and called upon the great departed to hear his own "Carnival of Venice" excelled; to behold all small fiddlers eclipsed, and the secret of all master fiddling given to the world.

MACREADY, THE TRAGEDIAN; AND OLE BULL, THE VIOLINIST.

These distinguished artists in their late Southern expedition met on board of one of the Mississippi steamboats. Macready in his manner is exceedingly distant and reserved, even with those with whom he is in daily intercourse, but more particularly so with strangers. He seldom smiles; tragedy being his rule, laughing the rare exception. The astonishment such a man would feel, may be imagined, when a seven-foot Kentuckian familiarly put his arms round his neck, and giving him a bear-like shake of affection, exclaimed, "Come, hoss, give us a song!" Macready having partially recovered from the shock of such an unusual and unceremonious attack, replied that he could not sing. "Oh, come now, old hoss, I know you can." "I pledge you my honor" replied the tragedian, "I have not a single note in my voice, but Mr. Ole Bull is on board, and he will doubtless give you some music." "What can he do?" "He plays on the violin." "Thank you, hoss, here goes;" and away went the Kentuckian in search of Bull. He was soon found, and was, perhaps, no less astonished than Macready, at the hug, the hoss, and the application. "Come, old Bull, hoss, out with the *rosom*, and give us "Jack's alive," and I'll go round with the hat and get you a dollar or two. Come, go it while you're young." Ole Bull, with his usual good nature, obliged the Kentuckian, with the music, but offended him because he would neither drink, fight, nor receive the money. A friend of ours who witnessed this incident, says that Macready for once forgot his tragedy, and laughed outright.—*Brooklyn Daily Advertiser.*

From the National Intelligencer.

PERSICO'S STATUES.

Mr. *Persico* having been employed, under a resolution of Congress, a few years ago, to execute a group in marble, to ornament the eastern portion of the Capitol, has succeeded in elevating his statues without injury, on one of the blocks of the great staircase, on which they were designed to be placed. The group he has executed, is intended to represent the *discovery of America*, or the landing of Columbus on the shores of the new world. An Italian artist has been appropriately employed to commemorate this great event in the life of his distinguished countryman; and, to judge from the effect which even the single figure of Columbus produced on all who saw it, after it was placed upon its pedestal, the work could not have been entrusted to more skillful hands. This group is unquestionably, in design, composition, and execution, a *chef d'œuvre*; and, in my opinion, very far surpasses every other production of the chisel in the magnificent building it now ornaments. It must place him among the first sculptors of his native land, where so many artists of distinguished genius exist, and from the criticisms I have occasionally read in the journals of travellers, &c. that opinion seems now to prevail in Italy. This group consists of two figures—Columbus, and the representative of America, in the figure of a beautiful female Indian. The attitude of the great navigator is grand, noble, and spirited. His form is lofty, imposing, and almost animated; his countenance noble and manly, the whole head being a spirited copy of an original bust found in Genoa. It expresses boldness, decision, and triumph. His forehead is expansive; his lips are compressed, and the mustache curls gracefully over the upper one. He stands with his right foot on the earth firmly, while his left is raised in the act of moving. In his right hand he holds a globe aloft, which he is presenting to the world, as if he were saying, "Here is a new world I have discovered, and present it to mankind. His left hand, with back turned, rests upon his hip. On the fragment of a rock alongside of him, he has placed his helmet, and his drawn sword is cast upon the ground. He wears the costume of a Spaniard of the fifteenth century, with a cuirass and armlets, and over his shoulders a mantle is gracefully thrown—his breeches, full to the knee, and thin silk stockings, complete his costume. Mr. Persico has shown both his taste, and judgment, in clothing his statue thus appropriately. The American eye is offended by a nude male figure, and no art, however exquisite, can overcome the feeling of dislike it produces. Through the thin silk hose, however, the muscles, tendons, bones, and veins of the legs, are clearly visible, and admirably developed. The whole figure is a masterpiece of art, and nearly faultless. The figure on the left of Columbus is a beautiful female Indian, in an attitude at once graceful, and exceedingly difficult of execution. She seems as if suddenly roused from the earth on which she has been reposing, by the appearance of a being so strange and wonderful, and would fly, if admiration did not hold her back. Her countenance, purely Indian in all its lineaments, expresses profound admiration and astonishment. Mr. Boulware, in speaking of this beautiful figure, observes, very justly, "There is in the attitude something which suggests the stealthy and almost serpent-like movement of the Indian race. The slight drapery with which she was covered, seems, in the hurry in which she has sprung up, to have slipped down from its place, discovering to the view the lovely person of the maiden of the forest. At the same time it has so fallen, that modesty is not shocked; and its ends, reaching the earth, form an ingenious and beautiful statue." I have heard but a single objection to this figure, and that is its nudity. The artist, to be just in any production of art, must be true to nature. The Indian, when first discovered, was naked; and the delicacy of the spectator who can feel shocked at looking on an image of such perfect symmetry and beauty, must be morbid indeed. It is impossible that it can excite any other emotions than those of admiration and pleasure, in a well-regulated mind.

Mr. Persico is no mannerist or imitator. He follows Nature, and not a particular master, however high he may stand in the estimation of the world. This admirable production of his chisel is a proof of it. It is bold in conception, and exquisite in finish and execution. I cannot pause to notice the minor defects which may strike the eye of a connoisseur, and which the artist can and will remedy, when he sees the effect of light upon his beautiful group. The event which it is intended to commemorate, is historical, and deeply interesting. Nothing can be better conceived and expressed, than the form and attitude of the great discoverer. After all his painful struggles, discouragements, and efforts, he has at last triumphed, and planted his foot upon a new world. His step, therefore, is triumphant, his form erect, and his look lofty and full of satisfaction. So intense and absorbing are those sensations, that he sees not the awe-struck and admiring being near him. His designs are peaceful, for he has laid aside his helmet, and thrown on the earth his naked sword, and he seems to think only of the countless blessings he has been the instrument, under Heaven, of conferring on mankind. There is nothing in this country at all comparable to this masterly group. It will render our noble edifice an object of still greater attraction and beauty, and give to the artist an imperishable fame. "The journals of Naples," says our minister there, "lament that their own country should be deprived of these beautiful productions of one of her sons, but at the same time, they felicitate that Italy enjoys the honor of carrying the fine arts into these distant regions; that an Italian discovered our continent; that an Italian gave it his name; that an Italian has written one of the best histories of our Revolution; and that an Italian now decorates our Capitol with sculpture wrought under an Italian sun."

Before I conclude this hasty description and criticism of this admirable production, I cannot forbear expressing my admiration of the exquisite beauty and clearness of the material of which these statues have been formed. I have seen nothing in this country that approaches it, and it of course adds to the acknowledged beauty of the masterly and classical production of art of which I have spoken.—W.

From Hood's Magazine.

THE ECHO.

The writer of the following letter guesses so truly at the main cause of the delay in the publication of the present number, that our best explanation to our subscribers will be, to give the epistle entire, *verbatim et literatim*—as addressed to the editor:

"Sir—By your not cumming out on the furst, I conclude you are lade up—being notorious for enjoying bad helth. Pullmery, of course. Like my poor Robert—for I've had a littery branch in my own fammily—a periodical one like yourself, only every Sunday, instead of once a month; and as such, well knew what it was to write long-winded articles with Weekly lungs. Poor fellow! As I often said, so much head work, and nothin but Head work, will make a Cherubbim of you: and so it did. Nothing but write—write—write, and read—read—read; and, as our Doctor says, it's as bad to study till all is brown, as it is to drink till all is blew. Mix your cullers. And wery good advice it is—when it can be follered, witch is not always the case; for if necesity has no Law, it has a good deal of Litterature, and Authers must rite what they must. As poor Robert used to say about seddontary habits, its very well, says he, to tell me about—like Mr. Wordsworth's single man as grew dubble—sticking to my chair; but if there's no sitting, says he, there'll be no hatching; and if I do brood too much at my desk it's because there's a brood expected from me once a week. Oh, its very well, says he, to cry up, up with you; go and fetch a walk, and take a look at the daisies, when you've sold your Mind to Miffy Stofilis; and there's a Divil waiting for your last proofs, as he did for Doctor Forster's. I know it's killin me, says he; but if I die of overwork, it's in the way of my vocation. Poor boy! I did all I could to nurridge him: Mock Turkey soop and strong slops, and Wormy Jelly, and Island Moss; but he could not eat. And no wonder; for mentel laber, as the Doctor said, wares out the stummack as well as the Branes, and so he'd been spinning out his inside like a spider. And a spider he did look like at last, sure enuff—one of that sort with long spindle legs, and only a dott of a Boddy in the middle. Another bad thing is sitting up all nite as my Sun did, but it's all agin Natur. Not but what some must, and Partikly the writers of Politicks for the Papers; but they ruin the Constitution. And besides, even Poetry is apt to get prosy after twelve or one; and some late authors read very sleepy. But as poor Robert said, what is one to do, when no day is long enuff for one's work, nor no munth either. And to be sure, April, June, November, and September, are all short munths, but Febber-*very!* However, one great thing, is relaxing—if you can. As the Doctor used to say, what made Jack a dull boy—why being always in the workhouse, and never at the playhouse. So get out of your gownd and slippers, says he, and put on your Best Things, and unbend yourself like a Beau. If you've been at your poetical flights, go and look at the Tems Tunnel; and if you're tired of being Witty, go and spend an hour with the Wax Work. The mind requires a Change, as well as the merchants. So take my advice, Sir—a mother's advice—and relax a little. I know what it is: You want brassing, a change of Hair, and more stummuck. And you ought to ware flannin, and take tonicks. Do you ever drink Basses Pail? It's as good as cammomile Tea. But above all, there's one thing I'd recummend to you: Steal Wine. It's been a savin to sum invalids. Hoping you will excuse this liberty from a stranger, but a well-meaning one,

I am, sir, A Subscriber."

LYNN.

Professor Ingraham, in his last new work, "The Young Genius," thus characterizes this town, as the "vast cordwainery of the Union":

The very pleasant and thriving town of Lynn is the paradise of shoemakers! Its young men, early transferred from the cradle to the *last*, cut teeth and leather at the same time; and its pretty maidens learn to bind shoes with the induction of their *a, b, abs!* Lovers exchange hearts over a kid slipper, and swear eternal fidelity over a lapstone. If they would get married they ask old Dr. Waxend, the parson, if he will "stitch," them together, and they will pay him in hides and shoe mending. Whipping their children, they call *tanning*, and the rod they use is called a *couchide*. The little boys swear by "hides and leather," and play at games which they call "high and low quarters, and heel and toe." A child newly born is a *lap*-stone, and the ages of their children are know by the *number* of the shoes they wear. Boys are called *rights*, and girls *lefts*—an old maid is an odd slipper," and an old bachelor is an "odd boot." The street doors to the houses are called "insteps," and a man in an overc is "foxed." The fields about the town are "pat ," and a fellow half-seas over is "half-soled." ey never see an oak tree, but they directly calcu the number of pegs it will make, and when they ehold bees at work they reflect that the only end wax is a wax end. They look on cattle and sheep as only leather growing, and believe hogs were onl made to produce bristles. Its lapstones would ave Broadway, and its lasts, if piled together, would make a monument higher than that on Bunker's Hill.

THE ATMOSPHERIC RAILWAY.

The English papers say that the speed of the atmospheric mode of traveling as far exceeds that of the locomotive plan, as the locomotive speed exceeds that of the stage-coaches; this mode also reduces the expenses one-half, which the locomotive system does not, it being as expensive, or more so, than the coaches. 'Along the entire line, between the rails, runs a pipe, which, on the Kingstown and Dalley line, is fifteen inches inside diameter. Along the entire length of this pipe is a slit or opening, through which, a bar passes, connecting a piston (which moves freely in the pipe) with the carriage outside. The equilibrium valve is made to move freely, out of the way of the piston, by the carriage while passing over it, so that the train passes from one section of pipe to another without any stoppage. It is evident, that as the attractive force is derived from the pressure of the atmosphere on the piston, the amount of the force or pressure will depend upon two causes, i. e. the extent of exhaustion on one side of the piston, and the area of the piston itself.

A LONG LINE OF RAILROADS.

Boston to East Albany,	200 miles.
East Albany to Troy, (building,)	6 "
Troy to Schenectady,	20 "
Schenectady to Utica,	78 "
Utica to Syracuse,	53 "
Syracuse to Auburn,	26 "
Auburn to Rochester,	78 "
Rochester to Attica,	43 "
Attica to Buffalo,	31 "
Whole length of line,	535 "

This immense line connects Boston and the ocean with Buffalo, and 25,000 miles of lakes, rivers, railroads and canals. The only link in this vast chain, which was prohibited from carrying freight during the suspension of canal navigation, was the "Utica and Schenectady;" that restriction has lately been removed, and now—

"No pent up 'Utica' contracts our powers,
For the whole boundless continent is ours."

From the Plymouth (Mass.) Memorial.

DEATH OF DR. THATCHER.

The venerable Dr. James Thatcher died in this town, on Thursday morning last, aged ninety years. Dr. Thatcher was born in Barnstable, and entered the Revolution, at Cambridge, at the commencement of the war, as surgeon's mate under the late Dr. Warren, of Boston. He was soon promoted to be a surgeon, and in that capacity served during the war. He was present at many of the principal battles of the Revolution, and terminated his services at Yorktown. He was an eye-witness of the execution of Andre, and has fully described the scene in his "Military Journal."

At the close of the war he settled in this town as a surgeon, where he has since resided. He was eminent in his profession, and during a large portion of his life was actively engaged in a successful and extensive practice.

Dr. Thatcher was the author of several approved medical works, but was probably better known to the public as the author of the "Military Journal," and the "History of Plymouth." He was a zealous antiquarian, and was an early and indefatigable friend of the Pilgrim Society of this town.

The excellence of his private character secured him the affection and esteem of a wide circle of friends; and of the religious and political institutions of his country he was a warm and conscientious supporter. As a citizen he was eminently public spirited and disinterested.

CURIOUS RELICS.

Among the relics of the Historical S ety at New Haven, Connecticut, there is a cane manufactured from the root of the tree on wh the Salem witches were hung; the old oak ch , formerly in the possession of the family of Aaron rr; the arm-chair of Roger Williams; the can stool of the Reverend Colonel Elisha Williams, once President of the Yale College; General Putn n's old tavern sign, with a portrait of General Wolfe painted thereon; a part of the keel of Captain Cook's old ship "Endeavor," that passed round the world, and finally ended her days at Newport Rhode Island; the basket and glass found with Captain Nathan Hale, who was hung by the British, on Long Island, as a spy, during the Revolution, as a retaliation for the death of Andre; and last, but not least, the order book of a British Adjutant, containing the "orders" of the British army on the day of the memorable battle of Bunker Hill, one sheet of which was stained and stamped, for eternal endurance, with a drop—a single drop of human blood!

NORMAL SCHOOLS.

Belgium.—By a recent decree of the Minister of the Interior, Normal Schools are to be established in every district of the kingdom. This is hailed as a wise and necessary measure on the part of the government; for though Belgium possesses universities, academies of science and art, colleges, seminaries, and schools of engineering, mining, commerce and, manufactures, yet there has heretofore been a total want of institutions for the diffusion of solid elementary education among the people.—[*London Foreign Quartely Review*, April, 1844.

Sister of Herschell.—Miss Caroline Maria Herschell, the sister, and for a long time the fellow-worker, of the illustrious astronomer, recently celebrated the eighty-fifth anniversary of her birth, and was visited on the occasion by the King and the Prince and Princess Royal.

Miss Herschell was born at Hanover, in the year 1769, and has distinguished herself as an astronomer. She discovered two comets, and has published several works, for which she received from the London Royal Society of Astronomy, in the year 1828, a gold medal.

By the death of Sir Timothy Shelley, the baronetcy devolves upon Mr. Percy Florence Shelley, the son of Percy Bysshe Shelley, the poet, and Mary, daughter of William Godwin, the novelist. Mrs. Shelley's mother was Mary Wolstonecraft, and she is herself known as the author of Frankinstein, and other fictions. Sir Percy Shelley is in his twenty-fifth year.

A private letter from Constantinople, of the 27th March, states, says the Times, that the concession made by the porte to the British and French ambassadors, respecting relapsed renegades, was considered the most important diplomatic achievement in the annals of Turkey, being the death-blow to Ottoman fanaticism.

Aux cayes.—By the brig Josephine, Atkins, from Aux Cayes, 2d of May, we learn that the state of the town of Aux Cayes, is most desperate. The town is occupied by the cultivators and montaignards, under command of General Acao, who has had possession of it since the 4th of April, with a large body of cultivators—say 6,000. All mercantile and commercial houses are shut up, and orders given for every one of the natives to march against Aquin. General Acao pronounced himself much opposed to the colored people. A great many arrests have been made of persons of both sexes. A great number of persons are anxious to leave for Jamaica.

The Mormons, says an exchange paper, at a recent convention in Boston, nominated, with great unanimity and enthusiasm, General Joe Smith as their candidate for the Presidency at the next election.

Presbyterian General Assembly.—The General Assembly of the Presbyterian Church commenced its annual session at Louisville on the 16th of May, at the First Presbyterian church. Reverend George Junkin, President of Oxford University, Ohio, was chosen Moderator. One of the largest congregations ever seen in Louisville, listened to the opening sermon, by Doctor Spring, of New-York the former Moderator, from Matthew, 28, 20. N 200 delegates were present. A letter from D r Krebs, of New-York, resigning the office of pe ent Clerk, which he filled for years, was laid the table for consideration, and Reverend B. C rsleeve, of Charleston, appointed pro tem. Rev d J. M. Ogden, of New Jersey, was chosen assistant Clerk.

TEXAN REVOLUTION.

Republished (with additions) at Washington, D. C., from the Northampton (Mass.) Gazette.

To which is added,—

A LETTER FROM WASHINGTON, ON THE ANNEXATION OF TEXAS, AND THE LATE OUTRAGE IN CALIFORNIA—REPUBLISHED, WITH ADDITIONS, FROM THE LIBERATOR. By Probus.

This is a pamphlet of about 100 large octavo pages. Only a small part consists of the republications; the additions being ten or twelve times larger than the originals. The subjects discussed, are:—

I. The history and merits of the Texan Revolution, under the following heads:

1. The perfidy of the President, and the lawless proceedings of citizens of the United States, who went to Texas "to sow a rebellion."

2. Kindness, hospitality, and generosity of the Mexicans; ingratitude and treachery of the revolutionists.

3. Pretexts of the Revolution. Under this head is a very full account of the political changes which have taken place in Mexico, and of their causes;—the working of the Federative or Federal form of Government, as compared with the Consolidated or Central, in the South American States; a comparative history of *Nullification* in Mexico and the United States; the difference between the South American Federal and Central systems substantially that between our present form of government, and the form proposed by Alexander Hamilton; the political history of the South American States, and the history and prospects of nullification in the United States, some test of the comparative value of the two systems.

4. Real Causes of the Texan Revolution.

II. The subject of the second Part, or Letter, is the design of annexing Texas to this Union, *at the first session of the next Congress.* The subdivisions of this subject are:—

1. Review of a letter (said to have been, originally, private,) of ex-Governor Gilmer, of Virginia, on the necessity of the speedy annexation of Texas.

2. The principles, speeches, reports, official correspondence, and operations of the leading and confidential friends of John Tyler, in the Cabinet, and in Congress; the alliance between them and the leading members of the democratic party for the extension and perpetuation of slavery and the slave trade, by the acquisition of Texas and California; the outrage committed by Commodore Jones in the latter province, a part, and in execution, of the secret schemes of the cabinet, and a natural result of their spirit and purposes; the ostensible reasons for that outrage examined.

3. The determination and tendency of their policy to bring about a war between the United States of the one part, and Mexico and Great Britain of the other; it being perfectly understood that the former cannot be despoiled of territory fifteen times as large as the State of New-York, and eighty times as large as Massachusetts, without war with Great Britain, as well as with her

4. The Oregon Bill, a part of the said schemes.

5. The questions of *Visitation* and *Search*, on the coast of Africa, for the arrest of slave trading pirates; the actual extent of the slave trade, and its exclusive prosecution under the American flag; the Quintuple and Ashburton Treaties, Gen. Cass's pamphlet and correspondence in France.

6. Negotiations of our government with Mexico for the cession of Texas and California, from the accession of Gen. Jackson to the present time; Character and proceedings of Messrs. Poinsett and Butler, ministers of the United States, in Mexico; suppression, and probable destruction of official documents; *corruption* brought to light; correspondence of Messrs. Webster and Thompson, with Messrs. de Bocanegra and Almonte; *mistranslations*, in our Department of State, and in our Legation at Mexico, of Mexican official documents.

APPENDIX.

1. John Quincy Adams's opinion of the conduct of our government towards Mexico, extracted from his address to his constituents, September 12, 1842.

2. Collection of Proclamations of neutrality, issued by Washington, Jefferson, Madison, Van Buren, and Tyler.

☞ For Sale at this Office.

THE SOCIETY OF FRIENDS.

Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.—*Job.* xvii. 8.

Abhor detraction, the sin of fallen angels, and the worst of fallen men.—*Wm. Penn.*

NARRATIVE of the Proceedings of the Monthly Meeting of New-York, and their Subsequent Confirmation by the Quarterly and Yearly Meetings, in the case of Isaac T. Hopper. Just published, and for sale at this office, No. 143 Nassau street, New-York; and at the Anti-Slavery Office, No. 31 North Fifth street, Philada

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortment of other free dry goods, at reduced prices, wholesale and retail.

CHARLES WISE,
Northwest corner Arch and Fifth streets.
Philadelphia, 8th, mo. 17th 1843. tf.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of fifteen or twenty boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association.—The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*
Broughton Meadows,
Northampton, April 14, 1844.

CAPITAL PUNISHMENT.

(Second Edition.)

JUST Published, and for sale at this office, a new work on Capital Punishment. By Charles Spear. It contains a variety of thrilling and instructive anecdot